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SĀSANA VAMSA

EDITED BY

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PREFACE.

The present edition of the *Sāsanavamsa* is based on the following MSS. in the British Museum Collection:

1. Or. 2253 (A) and
2. Or. 2252 (B)

both on palmleaf and in the Siṅhalese character.

I also compared my own transcript with one that Prof. Serge D'Oldenbourg was kind enough to send, from the papers of his predecessor, the late Professor of Sanskrit in St. Petersburg. Prof. Minaev had himself intended editing this interesting modern work, and had collated, for this purpose, the abovementioned MSS. (A and B) in the British Museum, with two (paper) MSS. from Ceylon, viz. a copy made for Prof. Rhys Davids (D) and another sent by Subhūti (S).

In some doubtful passages I have followed corrections made by Minaev. Where I have preferred the reading of MSS. A and B the Minaev transcript is cited as Min: in the notes.

The chief difficulty with the clear and well-written palmleaf MSS. has been the transcription of frequently occurring Burmese names. Many sounds in Burmese are not adequately represented by the Siṅhalese (Pali) alphabet and the copyists appear to have been sometimes at a loss, for Burmese letters are even wedged in here and there among the Siṅhalese.

In revising my own copy I have adopted Minaev's system (following the Pali MSS. syllable for syllable) though I have observed that the usual method of representing

Burmese pronunciation in European books gives to these same names (of places and persons) a very different form. For instance, in my transcript from the Pali, the vowel *a* appears after a nasal *ñ* (in place of a final *ng* or *ngh*), while the diphthongs *au* or *ou* are represented by the Pali *o*.

I owe sincere thanks to Prof. E. Müller-Hess who generously spent much time in going through the proof-sheets with me. I wish also to thank Prof. Rhys Davids for his patience and cordial kindness, during the many delays that occurred before I could complete the edition.

M. B.

INTRODUCTION.

AMONG the modern works on Buddhism written by Buddhists is a Pali Text of Burmese authorship, entitled SĀSANAVAMSA. The Sāsanavamsa (now edited for the first time) has been known for many years to scholars. Prof. Kern in his recent *Manual of Indian Buddhism* (*Grundriss der Indo-arischen Philologie und Alterthumskunde*, III. Band, 8 Heft., p. 9) speaks of it as "highly important for the ecclesiastical history of Ceylon." The late Prof. Minaev's *Recherches sur le Bouddhisme* contains critical remarks on this text and several extracts (Appendices A and B to *Recherches*, also pp. 189, 208, 231, 232, 273). References to it occur in Childers' *Pali Dictionary*, and Prof. Hardy has drawn on it for his article *Ein Beitrag zur Frage ob Dhammapāla*, &c. Z.D.M.G., 51 Band, 1897. Louis de Zoysa, in his *Report on the Inspection of Temple Libraries in Ceylon* (1873), mentions the Sāsanavamsa as "a very interesting historical work." The author, Paññasāmi, who dates his book 1223 of the Burmese Common Era (1861 A.D.), was the tutor of the then reigning King MENG-DUN-MENG, and himself a pupil of the Samgharājā, or Head of the Order, at Mandalay.

The *Mātikā* [table of contents] and opening chapter of the Sāsanavamsa seem to promise a general history of Buddhism. Beginning from the birth of the Buddha, the author gives a brief summary of the orthodox Siñhalese tradition, drawn from a few well-known Pali works—

the AṬṬHAKATHĀ (of the Mahāvihāra in Ceylon¹), the SAMANTAPĀSĀDIKĀ,² (commentary of Buddhaghosa on the VINAYAPIṬAKĀ, the MAHĀVAMSA and the DĪPAVAMSA (Chronicles, historical and religious, of Ceylon). Events are brought up to the time of the Third Council in the time of AÇOKA PIYADASI³ and the sending forth of Missionaries from Pāṭalipūtra to nine different countries by the thera, MAHĀ-MOGGALIPUTTA-TISSA. The later history of religion is then followed in the countries mentioned, a separate chapter being given to each.

The whole of these nine chapters fall, roughly speaking, into two Books or Parts, by which division the scope of the Sāsanavaṃsa, as a History of Buddhism, becomes clear.

Part I., as we may call it (departing slightly from the order of the *Mātikā*), is a group of chapters of unequal length, mostly very short, and consisting of a few legends, strung together with quotations from Buddhaghosa and the Dīpavamsa.

The accounts of Sihala and Suvannabhūmi, however, show far more care and completeness, or we should rather say, more knowledge of the subject than the others of this group. That of Sihala is drawn chiefly from the same sources as the opening chapter, with some additions from a work of Burmese origin, *Buddhaghosuppatti*.⁴ For Suvannabhūmi the author gives as his sources the AṬṬHAKATHĀ, the RĀJAVAMSA (probably the Pegu Chronicle), and lastly

¹ *Introduction* to Oldenberg's edition of the *Vinayapiṭakam*, p. xli.; Kern, *Manual Ind. Buddh.*, p. 110, *et seq.*

² Written some time between 410–432 A.D. Kern, *Man. Ind. Buddh.* p. 125.

³ Dated 288 year of Religion in Chap. I. of the Sāsana-vaṃsa, but 235 in Chapter II. (The Third Council is now placed at about 241 B.C. *Man. Ind. Buddh.*, p. 109).

⁴ Edited and translated by Jas. Gray. London, 1892.

the Inscriptions—dating from the fifteenth century—of the celebrated KALYĀṆI SĪMĀ, the remains of which still exist in a suburb of Pegu city.¹

Part II. is the longer and more important. It takes up about three-fifths of the book, but consists solely of Chapter VI., which treats of the history of religion in Aparanta, that is, in Mramma² or Burma proper.

Before this chapter is examined a few characteristic traits of Part I. should be pointed out.

The *résumé* of the early history of Buddhism (including the three Councils and the Great Schism, followed by the rise of seventeen sects, in the second century of Religion) is, as I have said, drawn from well-known Siñhalese sources, but a few chronological details are added from Burmese history—or rather, legend. At the time of the First Council the mahāthera KASSAPA is said to have established the new era.³ Further a certain JAMBUDĪPADHAJA⁴ is named as the king reigning at Tagaung, the ancient capital of Upper Burma, in the time of

¹ The Text and Translation of the Inscriptions, edited by Taw Sein Ko, appeared in the *Indian Antiquary*, vol. xxii. (1893). See the same author's *Archæological Tour through Rāmaññadesa* (*Ind. Ant.*, vol. xxi. p. 383), and *Remarks on the Kalyāṇi Inscriptions* (*Ind. Ant.*, vol. xxiii., April, 1894).

² MRAMMA (Maramma or Myanmā) see Phayre, *Hist. Bur. passim*. The derivation of the name is not yet settled; see Taw Sein Ko, *Folk-lore in Burma*, *Ind. Ant.* vol. xxii. p. 160, Note; also *Ind. Ant.*, vol. xxii. p. 30.

³ According to Burmese tradition the era which was suppressed by Kassapa had been established 148 years before by the maternal grandfather of Gotama (Bp. Bigandet, *Life or Legend of Gaudama*, p. 361).

⁴ See Sir Arthur Phayre's *History of Burma*, pp. 9, 276; A. Bastian's *Geschichte der Indo-Chinesen*, p. 12.

ĀJĀTAŚATRU, the friend of the Buddha; DVATTAPONKA¹ is mentioned as the contemporary of KĀLĀÇOKA, the former being king of Burma in the year 100 of Religion. Finally, the date of the Third Council is said to have fallen in the 12th year of the reign of RAMPONKA,² King of Sirikhetta (Prome). The Section of Chapter I. that deals with the Missions may be said to strike the keynote of the Sāsana-vamśa. The author gives a few explanatory notes on the Nine Regions visited by the first Missionaries, and, of these nine, five are placed in Indo-China. His horizon seems to be limited, first, by an orthodox desire to claim most of the early teachers for the countries of the *South* (and hence to prove the purest possible sources for the Southern doctrines); and, secondly, by a certain feeling of national pride. According to this account, Mahā-Moggaliputta Tissa (as if with a special care for the religious future of Mramma) sent two separate missionaries to neighbouring regions in the valley of the Irawaddy—besides three others, who visited Laos and Pegu.

A few geographical notes explain the nine regions (leaving out Sīhaḷa) as follows:—

SUVAṆṆABHŪMI is (as in the Aṭṭhakathā) identified with Sudhammapura—that is Thātôn at the mouth of the Sittaung River.³

¹ Dwottabaung 101 (Year of Religion). See Phayre's list of Kings of the Prome dynasty, *Hist. Bur.*, p. 277. The legend of Dwottabaung or Duttabaung (B.C. 442) is given in Taw Sein Ko's article *Folk-lore in Burma, Ind. Ant.*, vol. xxx. pp. 159 *et seq.*

² See Phayre's list (*Hist. Bur.*, p. 277). Ranbaung, sixth of the dynasty established at Tharekhet-ta-ra, reigned fifty years (from 193 to 243 Era of Religion). In Crawford's *Journal of an Embassy to the Court of Ava*, Appendix viii., a Burmese chronological table dates Ram-b'haong, King of Prome, B.C. 351.

³ SUVAṆṆABHŪMI see E. Forchhammer's *Notes on the*

YONAKARATṬHA is the country of the Yavana people or Jañ-May¹ (the country of the Shân tribes about Zimmé).

The identification of Paññāsāmi is one to be met with commonly in the works of Burmese writers, according to whom Yona is the Shân country about Chieng-Mai (Taw Sein Ko, *Remarks*, &c.; Forchhammer, *Early History*, &c.). European authorities have unanimously placed Yonaka in the N. W. region of India invaded and held by the Greeks (see, among others, Rhys Davids, *Buddhism*, p. 227; Sylvain Lévi, *La Grèce et l'Inde*, p. 37; Max Duncker, *Geschichte der Arier*, p. 373).

In the chapter on Yonakaratt̃ha the author of the Sāsanavamsa localises the Yonaka country more exactly, mentioning the countries *Haribhūñja*, *Kamboja*, *Khemavara*, and *Ayuddha*, also the cities of *Sokkataya* and *Kapurna*. From these hints we may gather that his Yonaka country extends along the valleys of the *Me-nam* and *Me-ping* rivers and includes the Shân States to the north of these. The names *Kamphaung* and *Zimmé* (on the Meping) *Thukkate* and *Yuthia* (on the Me-nam) can be easily recognised under their pseudo-Pali forms.

Early History and Geography of British Burma. The first Buddhist Mission to Suvannabhūmi ; Taw Sein Ko, *Preliminary Study of the Kalyāṇi Inscriptions* (*Ind. Ant.* vol. xxii. p. 17) explains Sudhammanagara as the modern Thatôn in the Amhurst district. Phayre (*Hist. Bur.* p. 19) describes *Suṣārnabhūmi* as including the delta of the Irawadi and *Thahtun* (being the capital) see also *op. cit.* p. 24, for references to Lassen, Yule, and Bp. Bigandet on Suvannabhūmi.

The chapter on Suvannabhūmi touches briefly on Religion in *Muttima* (Martaban) as a part of *Rāmañña*. The history of this region is only carried on to the year 1478 A.D. (reign of the celebrated King DHAMMACETI.)

- ¹ YONAKARATṬHA (The Jañ-May of the Pali MSS. of this work, is usually transcribed *Zimmé* or *Chieng-Mai*).

With regard to the *Yavana* people, it may further be noted that in the sketch map of the ancient classical divisions of Indo-China, in Lucien Fournereau's *Le Siam Ancien* (*Annales du Musée Guimet*, Tome 27) *Yavanadeça* lies to the east of the Me-ping River. For the *Yavana* people in Indo-China see also Abel Bergaigne's *L'ancien Royaume de Campâ d'après les Inscriptions*, p. 61, and *Mémoires et documents de la Mission Pavie*, p. 3.

The ancient *Haripunya* is identified by M. Fournereau with Lamphun (*Siam Ancien*, p. 53). M. Pavie says, describing a Thai inscription at Lamphun, "Ce Haripuñjapura fut dans le haut Laos la station la plus reculée vers la frontière de la Chine, et sans doute nous avons là la capitale du *Yavanadeça* qui du temps de la colonisation brahmanique comprenait la contrée du haut Mekhong, probablement toute la partie longeant la frontière de la Chine entre Chieng Mai et le Ton-king" (*Mémoires et documents de la Mission Pavie* (ed. M. Pavie et P. Lefèvre Pontalis), p. 144.

In the *Po° U° Daung Inscription* near Prome (ed. Taw Sein Ko, *Ind. Ant.*, vol. xxii. p. 1, *et seq*) the following states of the then Burmese kingdom are mentioned among others—*Kamboja* (including Moné, Nyangwé, Thibo and Alomeik), *Aguttaya* (including *Dvārāvati* (Bangkok) *Yodayā* (Ayuthia) and *Kamanpaik*).

Khemavara, is the region including Kaington and Kyaing Kaung. It lies between the Saliwen and Me-kong rivers. (See also F. Garnier, *Voyage d'exploration en Indo-Chine*, p. 366; and Yule, *Mission to the Court of Ava*, p. 352.)

VANAVĀSI¹ (on which Western opinion has been divided)

¹ VANAVĀSI. Some opinions on *Vanavāsi* may be cited:—Childers (*Pali Dict.* s.v.) explains *Vanavāso*: "Name of a country. According to *Vijesiṃhiha* it means Thibet."

Rhys Davids says (*Buddhism*, p. 227), "Vanavāsi, that

is the region round Prome. In support of this explanation the author mentions that an ancient image of the Buddha was found near Prome some years ago, the inscription of which says that it was erected for the homage of the people of *Vanavāsi*.

Of KASMĪRA-GANDHĀRA it is only said that these two countries formed part of one kingdom [*i.e.*, that of Aṣoka ¹] at the time of the Missions.

MAHĪMSAKAMAṆḌALA is (in agreement with other writers) identified as the Andhaka — or Andhra — country.²

CĪNARATṬHA, in the *Mātikā* of the Sāsanavaṃsa, takes the place of the *Himavantapadesa* of the Ceylon books.

is the wilderness. It surely cannot mean Thibet. . . . perhaps it was on the borders of the great desert in Rajputana."

Fergusson and Burgess (quoted by Taw Sein Ko in *Ind. Ant.*, vol. xxiii. p. 103) place Vanavāsi in Kanara (see *Cave Temples of India*, p. 17) and Köppen (*Religion des Buddha*, vol. i. pp. 195, 196) conjectures it to be "im Südösten des heutigen Goa."

¹ KASMĪRA-GANDHĀRA. The Gandhāra country lay on the right bank of the Indus, south of Cabul (Max Duncker, *Geschichte der Arier*, p. 273).

² MAHĪMSAKAMAṆḌALA: Cf. the following:—

"*Mahīsamāṇḍala* worunter man vermuthet Mahīsmat oder Mahīsvara au der mitteren Nerbudda zu verstehen ist" (Köppen, *Rel. des Buddh.*, vol. i. p. 195).

Mahīsa, "the most southerly settlement of the Aryans South of the Godavari, in the Nizam's dominions" (Rh. Davids, *Buddhism*, p. 227, quoting Lassen's *Indische Alterthumskunde*, i. 681).

Mahīsamāṇḍala; Maisur (Fergusson and Burgess, *Cave Temples of India*, p. 17).

(Burma has its own *Mahimsakamaṇḍala*, a district,

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Himavantapadesa, mentioned in our text as forming one region with Cīnaratṭha, has been identified with the Central Himalayas (Rh. Davids, *Buddhism*, p. 227), and with Nepāl (Fergusson and Burgess, *Cave Temples*, p. 17). The *Sen*, or *Chinarattha*, of the Po_o U_o Daung Inscription is the borderland to the N.E. of Burma (*i.e.*, includes the districts of Bhamo and Kaungsin, the district bordering on the Chinese province Yunnan). But in Chapter X. of the Sāsanavaṃsa, "On Religion in Cīnaratṭha," we read that the ruler of Cīna at one time ruled over Kasmīra-Gandhāra, though at the time of Majjhima's mission the latter countries did not form part of his domain. Kasmīra-Gandhāra did as a matter of fact become part of the great kingdom of the Mauryas in the time of Aśoka (Max Duncker, *Geschichte der Arier*, pp. 275, 374), but at a later period war was waged between China and a rival power over these North-West provinces (Sylvain Lévi, *Notes sur les Indo-Scythes*, p. 62).

MAHĀRATṬHA is Mahānagararatṭha, or Siam.

MAHĀRATṬHA is considered by a number of European scholars to be the region of the Upper Godavari, that is, the country of the Mahārāstras (see E. Müller, *Journal of the Pāli Text Society*, 1888; also Rh. Davids, *Buddhism*, p. 227; Köppen, *Rel. Buddh.*, pp. 195, 196; Fergusson and Burgess, *Cave Temples*, p. 17). Childers, however, explains *Maharatṭha* as Siam.

The author of the Sāsanavaṃsa explains that *his* Maharatṭha or *Mahānagararatṭha* borders on Siam. From this observation and one or two others occurring in the chapter on Maharatṭha, it would seem that the

mentioned in the Po_o U_o Daung Inscription, including Mōgōk and Kyātpyin).

It should be mentioned here that the name of the missionary to Mahimsaka is *Mahārevata* in Sās. V. *Mahādeva* in Dīpa V., Mahā. V., Suttav., Saddh. Samy., and Sām. Pas.

country in question is Laos. An interesting if slight allusion is made to the Brahmanic cult prevailing there at the time of the Mission (*aggihūtādimicchākanmam yebhuyyena akāmsu*). Nāgasena is mentioned as preaching in this region. (For Nāgasena in Laotian legend see Francis Garnier, *Voyage d'exploration*, pp. 248, 251. This author learnt that, in Siamese tradition, Laos is a Holy Land.) (*Op. cit.*, p. 100.)

I should add that an inscription of the seventeenth century, quoted by Burmese diplomatists in negotiation with the British Government and translated for his Government by Colonel Burney (Resident at Ava, 1837), thus defines the region *Mahānagara*, "All within the great districts of Kyau myon and Mameen" (Yule, *Mission to the Court of Ava*, p. 351).

Finally, APARANTARATTHA (placed by European scholars west of the Punjab), is none other than the Sunāparanta of the Burmese, i.e., the region lying west of the Upper Irawaddy.

It is best here to quote *verbatim* a passage from the Burmese scholar to whose researches I am indebted for so many facts: "The native writers of Burma, however, both lay and clerical, aver with great seriousness that the *Aparāntaka* referred to is Burma Proper, which comprises the upper valley of the Irawaddy. . . . Such flagrantly erroneous identification of classical names has arisen from the national arrogance of the Burmans, who, after their conquest of the Talaing kingdoms on the seaboard, proceeded to invent new stories and classical names, so that they might not be outdone by the Talaings, who, according to their own history and traditions, received the Buddhist religion direct from missionaries from India. The right bank of the Irawaddy river near Pagan was accordingly re-named Sunāparanta, and identified with *Aparāntaka*" (Taw Sein Ko, *Some Remarks on the Kalyāṇi Inscriptions*, *Ind. Ant.*, vol. xxiii. p. 103).

In the *British Burma Gazetteer* (vol. ii. p. 746)

Thoonaparanta is identified with the upper portion of the *Thayet* district, or the west bank of the Irawaddy.

"West" is the sense in which "Aparanta" has been taken as indicating a borderland west of the Punjab by European scholars, of whom I need only quote Professor Ed. Müller (*Journal of the Pali Text Society*, 1888), Professor Rhys Davids (*Buddhism*, p. 227), Köppen (*Religion des Buddha*, vol. i. p. 192).

Tarānātha (p. 262 of Schiefner's translation) mentions Aparantaka as a part of India including "Bhangala and Odiviṇa."

The rest of Part I. of the *Sāsanavaṃsa* must be dismissed here with a few words. The religious history of the three regions outside Indo-China and Ceylon is not carried beyond the point where Buddhaghosa leaves it. To the brief account of the *Aṭṭhakathā* and the *Dīpa-vaṃsa* the Burmese author adds a few words of melancholy comment on the darkened state of those lands whence the sunlight of Religion has vanished. *Mahāraṭṭha*, *Yonakaraṭṭha*, and *Vanavāsi* are treated somewhat more fully, but these six chapters together made up only a small part of the book. I may add here that the Pali of the *Sāsanavaṃsa* also shows the author's intimate acquaintance with the commentaries. The style is plainly founded on that of Buddhaghosa and his successors. Naturally, in so modern a text there are no points of strictly philological interest. The obscurities that occur here and there may, I believe, be set down to the difficulties a Burman author would meet with in rendering into Pali some phrases characteristic of the Burmese language. Again, some words used by *Pañṇasāmi* in Part II. would appear to have a special application to the circumstances of his own country. It is this Part II., the most original and interesting chapter (on Religion in *Aparanta*), that is properly the subject of the present short study.

THE MONKS AND THE KINGS OF MRAMMA.

[In the following chapter the names and dates of the *Kings of Burma* appearing in the text follow *Paññāsāmi*; those in the notes are drawn from other sources (see authors cited) for comparison. Occasional references are given (by page) to the printed text of the *Sāsanaṇavaṃsa* (published by the Pali Text Society).]

IN the Burma of to-day, as in the Europe of the Middle Ages, the monks are the historians; the last recension of the National Chronicle, or History of the Kings (MAHĀRĀJAVAMSA), was the work of "a body of learned monks and ex-monks" in the year 1824.¹

But, though a lay point of view is hardly to be expected from such a body of editors, the native chronicles consulted by students of Burmese history have been described as very full and by no means untrustworthy.²

THE SĀSANAṆAVAMSA, a work of narrower scope, cannot, of course, add to our knowledge of the political and military

¹ See Taw Sein Ko's remarks on the native histories of Burma (*Indian Antiquary*), vol. xxii. p. 61.

Iassen (*Indische Alterthumskunde*), vol. iv. p. 369), writing in 1861, mentions a recension of the *Mahārājavaṃsa*, made by command of the king, some sixty years before. The work was based on two older histories. Among the works of the celebrated thera Aggadhammā-lampkara (17th century), mentioned in our text, occurs an abridged version (*Samkhepa*) of the *Rājavaṃsa*, written at the request of the king.

² See preface to Sir Arthur Phayre's *History of Burma*, London, 1883.

history of the author's country. Yet, in so far as the religion of the Buddha has played a great part in Burma's social life, and has been the first awakener of her intellectual life and the supreme interest controlling it, a record of the Order which, for centuries, has been the living embodiment of that religion, cannot but be interesting.

The RĀJAVAMSA is one of the authorities frequently referred to (besides inscriptions and "ancient books") by the author of the SĀSANAVAMSA, but he chooses from his material with a very strict regard for the purpose of his book. The National Chronicle is quoted here and there, but, as a whole, the part history plays in the religious records is slight. We find here only abrupt mention of wars and sieges, and allusions to kings of Burma, who serve as chronological milestones by the way, or stand out as pillars of the Religion, if they spend liberally to do it honour.

Paññāsāmi's history is a purely ecclesiastical piece of work. Kings are judged, as a rule, according to their "acts of merit"—the building of cetiyas and vihāras and the supporting of the Saṃgha—with a certain calm detachment, that is able to separate their names from any other associations, and to measure their virtue and importance by a measure of its own.

In the following analysis of the Sixth Chapter of the SĀSANAVAMSA I have set set side by side with such hints of history—bare dates and scanty facts—as occur there, some references to the national chronicle.¹ Occasionally

¹ That is to such translations or abstracts as were accessible to me in the works of European writers, namely, Sir Arthur Phayre (*History of Burma*), Bishop Bigandet (*Life or Legend of Gaudama*), Sir. H. Yule (*Narrative of a Mission to the Court of Ava*), J. Crawford (*Journal*), A. Bastian (*Geschichte der Indo-Chinesen*), Father San Germano (*The Burmese Empire*, ed. Jardine),

there is a curious and characteristic difference between the ecclesiastic's version and that of the kings' chroniclers. I have been compelled to leave out the picturesque element brought into the Mramma chapter by the stories told of noteworthy theras. The historical thread is broken by these side-episodes, and some of the chief points obscured, which a closer drawing together of the more important events may serve to bring out clearly.

The History of Religion in Mramma begins with a legendary visit of the Buddha himself¹ to the Lohita-candana vihāra (presented by the brothers Mahāpunṇa and Cūlapunṇa of Vāṇijagāma).² The Faith was not "established" in the land till the mission to Aparanta-raṭṭha in the year 235 after the *Parinirvāṇa*,³ but the historian mentions communities of bhikkhus as already existing in Aparanta when Yonakadhammarakkhita arrived and points out that the Sutta preached by that therā⁴—the "Aggikkhandhopama"⁴—has a special bearing on the duties of bhikkhus. In this connection he refers, for the first time, to the heretics called Samanāḥuttakas,⁵

Taw Sein Ko (*Indian Antiquary*, vols. xxii. and xxiii.), E. Forchhammer (*Reports to the Government*), *British Burma Gazetteer*, Col. Burney's articles in *J. A. S. Bengal*, vol. iv., &c., &c.

¹ Cf. Spence Hardy, *Manual of Buddhism*, pp. 215 and 268.

² Lègaing (Taw Sein Ko, *Indian Antiquary*, vol. xxii. p. 6).

³ The Burmese tradition places the Parinirvāṇa at 543–544 B.C.

⁴ A discourse in the Suttanipāṭa (not yet edited) of the Aṅguttara Nikāya. I owe this reference to Prof. E. Hardy, editor of the Aṅguttara (together with other kind help in my study of the Sāsanavaṃsa).

⁵ It is certain that the Buddhism of Burma fell away from purity at an early time. Positive evidence exists of

who are said to have gained a footing in Arimaddana (Pugān) even at that early period.

To give Arimaddana due religious importance from the earliest times, another legend is quoted here from the Ancient Books (*porāṇapothhakā*), telling how the Buddha visited a spot in Tambadīpa¹ and prophesied that SAMMUTIRĀJĀ² would build a city there, and religion would stand fast in that city.

To prove that Yonakadhammarakkita preached in Tambadīpa as well as in Aparanta, Paññasāmi points out that it is said in the Aṭṭhakathā that thousands of persons of the Kṣatriya clan were converted and entered the

the great changes that had come over the religion of the people by the eleventh century, at which time "a debased form of Buddhism which was probably introduced from Northern India existed at Pagān. Its teachers, called Aris, were not strict observers of their vow of celibacy, and it is expressly recorded in native histories that they had written records of their doctrines, the basis of which was that sin could be expiated by the recital of certain hymns" (Taw Sein Ko, *Ind. Ant.*, vol. xxiii. p. 258). The writer I quote refers, in another place, to ancient inscriptions in Burma as pointing to the influence of the Northern School of Buddhism (*Ind. Ant.*, vol. xxii. p. 165).

¹ According to the inscription translated by Col. Burney (see above), Tambadīpa includes the districts of Pugān, Ava, Panyā, and Myenzain. In the *British Burma Gazetteer* (vol. ii., p. 746) Tambadīpa is described as the upper portion of the Thayet district, on the east bank of the Irawaddy.

² This King (SAMUDRI, THAMUGDARIT, THAMUDIRIT or THAMOONDIRIT) established a dynasty at Pugān in 108 A.D. (Phayre, *History of Burma*, p. 278. *Brit. Bur. Gazetteer*, Article "*History*," vol. i. p. 239; Burney Notice of Pugān, *J. A. S., Bengal*, vol. iv. p. 400).

Order, and, since there were no Kṣatriyas in Aparanta, this statement points to a visit of Yonakadhammarakkita to the neighbouring province, Tambadīpa.¹

But though Arimaddana was destined to be a centre of religion, heresy was rife there from the time of Sammuti himself, and continued to grow and multiply till in the time of ANURUDDHA² the adherents of the Samāṇa-kuttakas numbered many thousands. The chief and most dangerous heresy of this sect is briefly described; it lies in the boundless abuse of the *Paritta*,³ which becomes, with these heretics, a charm to absolve from guilt even the murderer of mother or father. Such doctrines (together with others that raised the ācariyas to tyrannical power over the family life of the laity⁴) had corrupted the

¹ Taw Sein Ko observes: "The finding among the ruins of Tagaung of terracotta tablets bearing Sanskrit legends affords some corroboration of the statement of the native historians that long before Anorat'azo's conquest of Thatôn, in the eleventh century A.D. successive waves of emigration from Gangetic India had passed through Manipur to the upper valley of the Irrawady, and that these emigrants brought with them letters, religion, and other elements of civilisation" (*Ind. Ant.*, voll. xxv. p. 7). For the same opinion see Phayre, *Hist. Bur.* (pp. 15, 16), and Forchhammer's *Notes on the Early History and Geography of British Burma*, p. 6.

² Anorahtā, consecrated King in 1010 A.D. He is the great hero of the Burmese. (Phayre, *Hist. Bur.*, p. 22); A. Bastian, *Geschichte der Indo-Chinesen*, p. 33).

³ Originally hymns, suttas and auspicious texts to ward off danger and evil spirits. (Childers, *Pali Dictionary*, s.v.; C. Bendall, *Catalogue of Sanskrit and Pali Books*, in the British Museum, 1892.)

⁴ Sir Arthur Phayre, writing of this period, says that a change, from some unknown external cause, had corrupted religion in Burma—a change such as had already taken place in the Buddhism of the Punjab in the sixth century.

religion of Tambadīpa, when in the eleventh century a

He, too, gives the name "Ari" as that by which the heretics were known. Might not this *Ari* be a slightly altered form of the Sanskrit *arya*, the *Arya* of Buddhist terminology?

A further comparison of the Samanākuttaka heresy (very briefly summed up in the *Sāsanavaṃsa*) with the North Indian or rather Tibetan Buddhism, is suggested to me by the following sentences in our text: "Sace pi puttadhītānam āvāhavivāhakanmāṃ kattukāmo bhaveyya ācariyānaṃ paṭhamāṃ niyyādetvā āvāhavivāhakanmāṃ kattabbaṃ; yo idam cārittam atikkameyya bahu apuññaṃ pasaveyyā ti." ("If any man be desirous of giving sons or daughters in marriage, he must first hand over (one of his offspring) to the ācariyas before (any) giving in marriage. Whosoever transgresses this rule commits great sin (lit. produces great demerit).") If my interpretation is correct (making *niyyādetva* refer to a direct object, understood from the *puttadhītānam* preceding) the passage recalls a trait of Tibetan Buddhism. "It would appear that compulsion is also exercised by the despotic priestly government in the shape of a recognised tax of children, to be made *lāmas*, named *btsun-gral*. Every family thus affords at least one of its sons to the church. The first born or favourite son is usually so dedicated in Tibet. The other son marries in order to continue the family name and inheritance. . . ." (L. A. Waddell's *Buddhism of Tibet*, p. 70).

I ought to add, however, that there is no mention in the *Sāsanavaṃsa* of Nāga-worship, as a practice of the Samanākuttakas, but Phayre's authority describes the Aris (the priests of this corrupt cult), living in monasteries like Buddhist monks. They were expelled and stripped of their robes (like the Samanākuttakas) when Anuruddha had come under the influence of "Arahān" from Thahtun (*Hist. Bur.*, p. 33).

With regard to the name Samanākuttaka: from the

new era opened with the arrival of the great thera Arahanta, from Thatôn.¹

Arahanta's coming to Arimaddana, and the sweeping reforms that King Anuruddha forthwith carried out at his instance, are related with a fulness that shows how momentous this episode is in the eyes of the historian. [The story is first told in the words of the RĀJAVAMSA, but two other versions follow, drawn from the PARIT-

analogy with *Kuttima* = artificial (derived by Childers from Skt. *Kṛtṛma*), *kuttaka* seems to be the Skt. *Kṛtaka* = false, artificial, simulated. *Samaṇakuttaka* would therefore simply mean: simulating (the life of) the Samaṇas. It is expressly said that the outward show of a monastic life like the Buddhist monks was kept up by this sect, and that the kings who patronised them believed them to be disciples of Gotama. Professor E. Müller has kindly pointed out to me an instance of the use of this adjective in the passage, "kuttakan ti solasannaṃ nāṭakitthinaṃ ṭhatvā naccanayoggaṃ unṇāmayattharaṇaṃ" (*Sumaṅgalavilāsini*, I. p. 87). Here an artificial carpet is meant, affording room to sixteen dancing girls.

Discussing the term *Ḍamaṇakṛtakah*, Prof. Bendall writes: "There are plenty of mentions of 'false Samaṇas' . . ." For a modern use of a similar phrase, I may also refer to a passage in Mr. Bird's valuable work, *Wanderings in Burma*, where he speaks of the modern clergy in the Eastern Shân States as "less orthodox than those in the Western States and Burma," who call them "*Htu*" or "*Imitation priests*." (See p. 23 of *Wanderings in Burma*. George Bird, Education Department, Burma, London, 1897.)

¹ The capital of Pegu, mentioned, in the text, by its classical Pali name Sudhammapura (see Taw Sein Ko, *Preliminary Study of the Kalyāṇi Inscriptions*, *Ind. Ant.*, vol. xxii. p. 17; Phayre, *Hist. Bur.*, p. 34).

TANIDĀNA and SĀSANAPAVENI¹.] The Samanākuttakas' heresy was, in fact, annihilated and their communities were relentlessly broken up, but Arahanta warned the king that there was danger for the future of religion, since no relics of the Master's body were treasured in the capital, and the sacred Texts were wanting. He therefore urged Anuruddha to send an embassy to Sudhammapura where there was a wealth of relics and books. This was done, but MANOHARI,² king of Pegu (jealous, as it is said—perhaps envying Anuruddha the honour of Arahanta's intimacy), refused the request, with a contempt that roused the Burmese king to fury.³ He descended on Sudhammapura with a huge land force and a number of ships, and laid siege to the city. For a while the army was miracu-

¹ I have not come across the titles of these two works in any catalogue of Pali books or MSS. that I have been able to consult. They may be Burmese works, mentioned here by a classical instead of their vernacular name (according to Paññasāmi's usual custom). I may note that the difference between the three versions is characteristic. The *Rājavaṃsa* naturally brings the king into the foreground; the *Parittanidāna* tells the story of the therā's successful attack on the chief heresy of the Samanākuttakas, his exposure of a false miracle, and the burning of a book of false doctrine, while the *Sāsana-paveni* lays stress on Arahanta's place in the succession of theras.

² See *Preliminary Study of the Kalyāṇi Inscriptions, Ind. Ant.*, vol. xxii. p. 17. Manohari is also called Manuha (Phayre, *Hist. Bur.*, p. 34).

³ The words of the message are given—a home thrust at Anuruddha's former patronage of heretics: "It is not seemly to send the three piṭakas and relics to such as you, who hold false doctrine—even as the fat of the maned lion can be kept in a bowl of gold and not in a vessel of clay."

A proverb turning on this folk-superstition occurs in

lously prevented from approaching, but when Anuruddha's Brahman soothsayers,¹ skilled in the Atharvaveda, came to the rescue, the protecting spell was broken by the finding of the mutilated body of a murdered Hindu, buried under the city walls.² It was dug up and thrown into the sea and the besiegers entered Sudhammapura.

Manohari and all his household were carried away captive, and with his captives Anuruddha brought back to Pugân many elephant-loads of relics and books. All the members of the Saṅgha in Thatôn were transferred to Pugân, so that there were now a thousand teachers to

the well-known *Dhammanīti* of Burma (Section V., v. 62).

Sihamedā suvaṇṇena na ca tiṭṭhanti rajate
Paṇḍitānaṃ kathāvākyaṃ na ca tiṭṭhati dujjane.

The superstition is that the fat of the lion evaporates if placed in a common vessel. (See Jas. Gray's *Nīti Literature of Burma*, p. 51.)

¹ For the employment of Brahmanical astrologers at the court of Burmese kings see Taw Sein Ko, *The Spiritual World of the Burmese* (Transactions of the Ninth International Congress of Orientalists p. 179).

² "The Burmese kings of old used to have human beings buried alive at the four corners of the walls of their capital city at the time of its foundation, in order that the spirits of the deceased might keep watch and ward over the population, and by their occult influence fail the attempts of invaders to force an entrance into the city" (Taw Sein Ko, *Spiritual World*, &c., Trans. Int. Con. Or., vol. x. p. 180).

Cf. A. Hillebrandt: "Weit verbreitet ist das Glaube dass ein Bau nur wohl befestigt sei wenn ein Mensch oder Tier in seine Fundamente gegraben ist" (*Vedische Opfer und Zauber. Grundriss der Indo-arischen Philologie u. Alterthumskunde*. 1. Band, 2 Heft, p. 9).

expound the sacred texts. Anuruddha further sent for copies from Ceylon, which Arahanta compared with those of Pegu, to settle the readings. Manohari is said to have been made a pagoda-slave,¹ but there is some evidence in the Sāsanavaṃsa that he was not ungenerously treated,² for while at Arimaddana he still possessed at least one of his royal jewels, a splendid gem, the price of which he devoted to the making of two great statues of the Buddha. According to Paññasāmi the statues exist to this day.

The Sāsanavaṃsa here leaves Anuruddha³ and passes on to the time of NARAPATISISU⁴ (1167 A.D.) The celebrated teacher Uttarājīva had come from Sudhammapura to Arimaddana and, in his turn, had established religion there. His pupil Chapada spent ten years studying in Ceylon, and then returned with four colleagues—Sīvalī, Tamalinda, Rāhula, and Ānanda—to

¹ Phayre, *Hist. Bur.*, p. 34.

² Forchhammer, describing the so-called "Palace of Manuha," in his report of the ruins of Pugān, observes: "Anuruddha seems to have allowed Manuha the semblance at least of a king" (*Report*, Jan., 1891, pp. 7 and 8). Bird, *Wanderings*, &c., p. 353.

³ Anuruddha's later attempts to get relics (from China and Ceylon) seem to have been less successful than his raid on Sudhammapura. (Phayre, *Hist. Bur.*, p. 35; Bastian, *Gesch. Ind. Chin.*, pp. 33, 38.)

⁴ Narabadi-tsi-tsi-thu (1167). Six kings, the earlier successors of Anuruddha, are here passed over. Two of them are mentioned in the text further on. (See Phayre, *Hist. Bur.*, pp. 37, 49, 281.)

"Vielleicht erst mit Narapadisethu wird wieder geschichtlicher Boden getreten" (Bastian, *Gesch. Ind. Chin.*, p. 35).

the capital.¹ There they set up a community apart,² and were specially favoured by King Narapati. After the death of Chapada separate schools came into existence, having their origin in certain differences³ that arose between the three surviving teachers—Sīvali, Tamalinda, and Ānanda (p. 66), Rāhula having already quitted the Order.

The schools were named each after its leader, but are together known as the *pacchāgaṇa* (or later school) to distinguish them from the earlier school in Arimaddana (*purimagana*) founded by Arahanta (p. 67).

The three teachers died early in the thirteenth century, a time when, it is said, religion shone at its brightest in Pugān. A short digression is made here to mention the building of the celebrated Nanda (or Ananda) temple by King CHATTAGUHINDA⁴ (p. 68) in the eleventh century, and the history then returns to the time of NARAPATI,⁵

¹ The whole story is related in the Kalyāṇi Inscriptions. (See Taw Sein Ko, *Preliminary Study, &c. Ind. Ant.*, vol. xxii. p. 29, *et. seq.*)

² Narapati assigned separate quarters to the different sects then flourishing at Pugān. (See Forchhammer's, *Archæological Report*, 1891.)

³ They disagreed on the application of Vinaya rules to the following cases: The keeping of a tame elephant, received as a present from the king (instead of setting it at liberty), and the personal recommending of pupils by a teacher (*Vacīviññatti*).

⁴ *Kyansitthā* (1057 A.D.). (Phayre, *Hist. Bur.*, pp. 39, 281.) For descriptions of the still-frequented Ananda temple see Yule, *Mission to the Court of Ava*, p. 36, and Crawford's *Journal*, p. 114.

⁵ It is rather curious that only one passing mention occurs in the text, of ALON-CAÑ-ÑU (Alaungsithu; 1058 A.D.), the grandson of Kyansitthā, a notable king and a zealous Buddhist. He built the great Shwe-ku temple at

(p. 69), a king whose personality stands out with some distinctness in a story of the *thera* *Sīlabuddhi*. We see in this latter one of the best types of the Buddhist monk unspoilt by kingly favour as untouched by spiritual pride. He opposes the sovereign's wish to build a *cetiya* on the *Khanitthipāda* hill, warning him that there is no merit in forcing on his people the heavy labour of levelling the ground. He refuses to eat of the king's bread, and would leave for *Sihala* but is prevented, by a stratagem of a resourceful minister, and brought back to the king. *Narapati*, warned by the haunting of a terrifying *Yaksha*, that he has erred, receives the holy man with great honour, and hands over to him his five sons. *Sīlabuddhi*'s characteristic response is to trace out five sites where his royal bondsmen shall build five *cetiyas*, and with that act he restores them their freedom.

Other anecdotes follow to illustrate the splendour of religion in *Arimaddana* and its continuance through Saints and Arhats.¹ The author adds that he could relate many more, but that he fears to overload his history (p. 72).

Pugān, improved the administration of law in his kingdom, interfered successfully in the affairs of *Arakan*, and caused the Buddhist temple at *Gaya* to be repaired, where an inscription testifies to his piety (see *Phayre, Hist. Bur.*, p. 39). Some explanation of this silence may, perhaps, be found in a fact noted by *Bastian (Gesch. Ind. Chin.*, p. 38), namely, that the personalities of *Anoarahtā* and *Alaungsithu* have become mingled in Burmese tradition (to the profit of the greater hero's reputation).

¹ The difficulty of recognising the arhat in this world is briefly discussed here. Examples of abstract questions in the *Sāsanavaṃsa* are so rare that I mention this instance. An anecdote relating to arhatship is told of *Mahākassapa*, whose attainment to that state was not recognised by his *saddhivihārika*, the pupil who was his daily attendant.

On the anecdotes follows an account of the RELIGIOUS LITERATURE of Tambadīpa, the beginning of which is traced back to the reign of SAÑ-LAÑ-KROÑ rājā¹ contemporary of Mahānāma of Sihaḷa. The mahātheras of Mramma were already writing books in the time of Buddhaghosa and Buddhadatta, and ṭikas were composed by later authors, for the full understanding of the ancient works. In the year 1127, Aggavaṃsa wrote the celebrated grammatical treatise *Saddanīti*² expounding the original meaning of the language used in the three Piṭakas. Siñhalese scholars of that time, we are told, said of this work that they had none in their own country to compare with it, in settling difficult points.

Other works of the twelfth and thirteenth centuries are mentioned, with the names of their authors. Prominence is given to books on grammar, and here the name of Saddhammakitti is marked out for special honour as the author of the EKAKKHARAKOSA.³ Saddhammakitti lived in the troublous times when religion languished in Tambadīpa under the cruel rule of a heretic of the JALUMA family.⁴ The Ekakkharakosa was written to keep alive B. E. 887.

The story of Pilindavaccha is referred to (see *Suttavibhaṅga*, xiii. 1, and *Iddhikathā* of Kathāvatthu, xxi. 4).

The digression leads up to the statement that the theras Sihaḷabuddhi, Polloṅka, and Sumedha of Arimaddana were arhats.

¹ THENG-LAY-GYUNG, about 345 A.D. (*Rajaweng* list of Kings of Pugān. Phayre's *Hist. Bur.*, p. 279).

² Forchhammer's Archaeological Report on Pugān, p. 2.

³ *Ekakkharakosa*, a small vocabulary of words of various significations ending in certain final letters, compiled by a very learned Buddhist priest of Burma named Saddhammakitti. [Subhūti, preface to his edition of *Ekakkharakosa*, edited with *Abhidhānappadīpikā*, Colombo, 1883.]

⁴ A son of the Shān chief and conqueror of Ava, SALUN or Tsalun. Ava was taken by the Shāns about 1523, and Salun placed his son THO-HAN-BWA on the throne. Under

sacred learning, then in mortal danger from the great destruction of books in the land (p. 76).

From Saddhammakitti's time, the beginning of the sixteenth century, the story again goes back to the later Kings of Pugān. Of King JEYYASĪŦKHA (1219 A.D.),¹ we only hear that he forsakes the world, broken-hearted at the death of a son, and is succeeded by Kyocvā. The latter's piety and zealous furthering of religion are enthusiastically praised.² Plunged in study he left the affairs of state to his son: he was himself the author of two manuals, *Paramatthabindu* and *Saddabindu*, for the use of his wives, and one of his daughters wrote the *Vibhatyattha*.³ It was even currently said that this king, in a former existence, had been the mighty champion of religion, Anuruddha.

him the Buddhist monks suffered a ruthless persecution (see Phayre, *Hist. Bur.*, p. 93, and *British Burma Gazetteer*, vol. i. p. 278).

¹ According to Phayre's authorities JeyyasīŦkha succeeded his father in 1204, and his reign came to an end in 1227. His son Kyocvā or Kyatswā appears in Phayre's list of Kings (*Hist. Bur.*, p. 281), but there is no further account of him. It was at this period that "danger began to gather round the Pugān monarchy" (Phayre, *Hist. Bur.*, p. 51).

² A Burman Chronicle, quoted by Crawford (*Journal*, vol. ii., p. 288), says of Kyocvā, "He loved everybody, read and became master of every book, held public disputations, and seven times a day instructed his household. He wrote himself a work called Parmata Bingdu, and built a great house for the purpose of holding disputations. He also constructed a monastery at Sagu and a great tank by damming a mountain stream. During this reign there were no wars or commotions of any kind. . . ."

³ *Vibhatyattha* affords examples of the Pali cases. (Subhūti, preface to *Abhidhanappadipikā*.)

The career of the thera Disapamokkha, who attained to profound knowledge in his old age, illustrates these golden days of learning under Kyocvā. The story is followed by a glowing account of the science and zeal of the women of Arimaddana, and anecdotes are told of their skill in grammar and the keenness of their wit¹ (p.78). On this joyous note the history of religion in Arimaddana ends. There is no mention of Kyocvā's next successors. UZANA (1243 A.D.) and NARATHIHAPATÉ (1248). (Phayre, *Hist. Bur.*; p. 281.) Bastian quotes an inscription in Sagain which mentions *Nara-siha-pade*, under whom the temples of Pugān were torn down to fortify the city against the Chinese (*Gesch. Ind. Chin.*, p. 41). Even the building of a gorgeous cetiya does not earn a place for NARATHIHAPATÉ among the kings of the Sāsana-varṇsa. The Burmese people remember him as TARUK-PYE-MENG, a nickname that keeps alive only the memory of his unkingly flight from his capital before the Taruk; and in the eyes of the monks the "merit" of the great cetiya may well have been lost to its founder, when the temples of Arimaddana were torn down in a vain attempt to fortify the city against the Mongol invaders.²

The centre of interest now shifts from Tambadīpa to Ketumatī, the capital of Jeyyavaḍḍhana³ and the history suddenly passes over to a later period (1510 A.D.) (p. 80). The founding of Ketumatī by king MAHĀSIRIJEYYASŪRA,⁴

¹ An extract from this part of the Mramma chapter is given by Minaev in Appendix B to Chapter III. of his *Recherches sur le Bouddhisme*.

² Phayre, *Hist. Bur.*, pp. 51, 53, 54; and Col. Burney's translations from *Rājavarṇsa*. J. A. S. Bengal, vol. iv. p. 400, *et seq.* Bird, *Wanderings*, p. 121.

³ Taungu. (*Ind. Ant.*, vol. xxii. p. 4, &c.)

⁴ MENG KYŌNYO, who assassinated his uncle and succeeded him in 1845. He founded Taungu city. Phayre, *Hist. Bur.*, p. 92, and Mason (abstract from the chronicles of Taungu) in *Burma*, p. 65.

a descendant of the fallen dynasty of Pugân, and the steady growth of his power, as a rival to the Shân usurpers then ruling in Tambadîpa, give a historical importance to his reign, but it is naturally not for this reason that it stands out in the annals of religion. The events chronicled in the Sāsanavamsa are the arrival, in the year 1530, of the therā Mahāparakkama from Ceylon, and the breaking out of a controversy which he was afterwards called upon to decide. The dispute was about the precept (*sikkhāpada*) relating to intoxicating drinks.¹ The disputing parties differed in their interpretation of passages in the *Kaṅkhāṇṭarāṇi*,² and other commentaries, dealing with the question: at what stage of its preparation the juice of the coconut palm, &c. [*tāli-nāli-kerūdīnam*], should be considered an intoxicating [and therefore unlawful] drink. Mahāparakkama gave judgment and afterwards wrote the book called *Surāvinicchaya* on this same question.

Here another change of period takes us back more than two hundred years to the last days of the hapless KITTITARA,³ the deposed king of Pugân. The scene is again Tambadîpa, but Arimaddana is no longer the citadel of religion. A blank is left between the reign of the pious KYOCVĀ I. and that of the three Shân usurpers, who now (1302 A.D.) hold the last king of Pugân prisoner at Khandhapura.⁴ One episode alone brings Khandhapura into the History of Religion, namely, the siege of the city by a Mongol army, at the instance of the Burmese king's

¹ One of the five that are binding on every Buddhist. (Rhys Davids, *Buddhism*, pp. 139, 140.)

² Buddhaghosa's Commentary on the Pātimokkha.

³ KYOSWĀ or KYAUTSWA II. (1279 A.D.). *Hist. Bur.*, pp. 58, 281.

⁴ Myinzaing, a few miles to the south of Ava. (See *Hist. Bur.*, p. 58, and Col. Burney's Translation (*loc. cit.*) for the Rājavamsa account of this episode. It agrees in its main features with that given in Sāsanavamsa.)

son, who sought to restore his father to power. According to the *Sāsanavaṃsa* the Shān brothers, at the time of the siege, sought the advice of a learned therā, as to their best tactics, and received the rather sarcastic answer that such affairs were not the province of the Samana and they had better consult the actors (p. 82). The brothers followed this counsel to the letter, took the song of some actors, in a water-spectacle, as a hint to be acted upon, and killed their captive. The besiegers then withdrew, holding it useless to carry on the war on behalf of a dead man.

According to Burmese chronicles a monastery was built at Khandhapura by the Shān governors,¹ but this is not mentioned in the *Sāsanavaṃsa*, where it is only stated that a number of theras dwelt in the city, but no books were written there.

The youngest of the three Shān brothers, however—SĪHASŪRA²—finds a place in our history as the founder of the capital Vijayapura³ (in 1312) and as a protector of religion. Yet in his reign there were few righteous bhikkhus and the Samanakkuttaka heresy revived. Better days followed in the reign of his adopted son UJANA⁴ (1322) who built seven great cetiyas and bestowed gifts of land with them. Religion flourished then in Vijayapura, for many thousands of theras had settled there; nevertheless, a scandal was caused by the quarrels of the bhikkhus appointed to receive from the tillers of the soil the due share of the monastery lands. As a protest against this unseemly discord a sect was formed, whose members

¹ *Hist. Bur.*, p. 58.

² Thihathu (*Hist. Bur.*, pp. 59, 282). Bastian, *Gesch. Ind. Chin.*, p. 53.

³ Panyā, a few miles to the north of Myinzaing. (*Hist. Bur.*, p. 59.)

⁴ Son of the deposed Kyautswā. (*Hist. Bur.*, pp. 60, 282.) Crawford's *Journal*, Appendix viii.

withdrew from the more social life of the vihāras and lived in the forests.

4.4 .
B. E. 704

In 1342 UJĀNA abdicated in favour of his half-brother Kyocvā¹ (p. 85). Here a group of short tales enlivens the chronicle. The author seems almost to enjoy writing of a wrestling match or describing the king's swiftest horse, but the religious aim of these anecdotes is not quite clear. Kyocvā does not appear to have been a notable benefactor of religion. In his young days he had not a thought beyond hunting, till he was advised by Sakra, in a dream, to observe Uposatha, as a means of arriving at power and kingship. Later, when on the throne, he was the patron of Samanakkuttakas and even had them in his service. But he was an auspicious prince; he captured the five white elephants promised by Sakra, and his extraordinary luck is (consistently with the general theory of re-birth), counted to him for merit.

B. E. 713.

The reign of his son KITTISIḤASURA² (1351 A.D.) or CATUSETIBHINDA is marked by the writing of some well-known works. Among others is mentioned the *Sadda-sāratthajālīnī*, and a picturesque story is told of the author, Nāgita, or Khaṇṭakakhipa—so nicknamed from the oddly inauspicious opening of his religious life, when he was so unwilling to be taken to study with a bhikkhu that his father, by way of rebuke, threw the obstinate boy into a thorny bush.

B. E. 685.

The second Shān capital, Jeyyapura,³ and its founder SAM-KHA-YĀ-CO-YON⁴ (1323 A.D.) are mentioned only with the remark that no books were written in the city. No

¹ KYOASWA or NGĀ-SĪ-SHENG (1342 A.D.). *Hist. Bur.*, pp. 60, 282.

² Kyoaswā IV. *Hist. Bur.*, pp. 60, 282. Crawford's *Journal*, Appendix viii.

³ Sagain, on the right bank of the Irawaddy.

⁴ ATHENGKATA (1322), a son of Thihathu, who died in that year. (*Hist. Bur.*, pp. 60, 283.)

record of the last forty years of the Shân dynasty appears in the Sāsana-vamsa. A few sentences carry the history over the destruction of Vijayapura and Jeyyapura, in 1364, to the opening of a new epoch with the foundation of Ratanapura¹ by SATIVA-RĀJĀ in the same year (p. 87). B. E. 724.

The first episode set down in the religious record of the new capital is the "establishment" of religion by two theras from Ceylon, Sirisaddhammāṃkāra and Sīhaḷa-mahāsāmi, who landed at Kusima in 1429, bringing relics from their country (p. 90). B. E. 761.

Byañña,² King of Pegu, refused to allow them to settle in his dominions, and they proceeded to SIRIKHETTA, where the King of Burma³ gave them a splendid reception. On the arrival of the relics an earthquake took place, which made a deep impression on the people. The Ceylon theras settled in Mramma, and the spread of religion in the country is ascribed to them. Still, the earlier kings of Ratanapura had not neglected works of piety. MA-ŌA-KRI-COK + (1368 A.D.) rebuilt the celebrated Ca-nah-khum Cetiya, and bestowed on his tutor, Khema- B. E. 730.

¹ Ava, at the confluence of the Irawaddy and Myit-nge, founded by THADOMINBYA in 1364. This prince, who was supposed to be of the ancient royal race of Burma, resolutely attacked the Shân power and made himself king. (*Hist. Bur.*, pp. 63, 64; *Ind. Ant.*, vol. xxii. p. 8.) He built pagodas in his new capital, but "he is denounced (says Phayre) in Burmese history as a man of cruel disposition who altogether disregarded religion." He reigned less than four years.

² BINYĀ-RĀN-KĪT (*Hist. Bur.*, pp. 83, 290).

³ MENG-NĀN-SI (1426 A.D.), a Shân, who claimed descent from PAŌCA-SETIBHINDA (*Hist. Bur.*, p. 82).

⁴ MENG-KYI-SWĀ-SOA-KAI, elected successor to THADOMINBYA in 1368. He left so great a reputation as a warrior that he is counted among the five kings of Burma whose conquests brought the most glory and territory to his country (Yule, *Mission to the Court of* .

cara, whom he made head of the Order, the royal dignity of the white umbrella.

It is at this period—in the time of ADHIKARĀJĀ¹ (1400 A.D.)—that a *Samgharājā* is first mentioned in this chapter. Adhikarājā's tutor, on whom he bestowed the title, is expressly excluded by our author from the succession of theras; but the same king was fortunate in calling bhikkhus to his aid in temporal affairs. When RĀJĀDHIRĀJĀ,² King of Rāmañña, invaded his country and threatened his capital with a siege, it was a bhikkhu of his council who confidently undertook to parley with the foe, and exhorted Rājādhirājā to such purpose that he returned peaceably to his own country.

B. E. 766.

B. E. 788.

In the following reign (that of MREH-ÑĀ-ÑĀH, 1426 A.D.),³ the era was changed and a new reckoning established (according to the old Burmese custom) to avert an evil omen. In the *Sāsanavaṃsa* the king is said to have been counselled by two learned theras to make the change; it is an interesting and (in our text) an unusual mention of theras acting as astrologers (their advice to the king is given on the strength of the *Vēdasattha*). There is no hint that these two were wanting in sacred knowledge, though, in another passage, a distinction is severely made between the higher learning and secular science.

Among the theras who lived and wrote at Ratanapura in the fifteenth century, the most celebrated was Ariyavaṃsa (author of *Maṇisāramañjusā*, *Maṇidīpa*, *Gandhābharāṇa* and *Jātakavisodhana*). He is another example of a

Ava, p. 269; Bastian, *Gesch. Ind. Chin.*, p. 55; Phayre, *Hist. Bur.*, pp. 64, 284).

¹ MENG-KHAUNG, son of Meng-Kyi-swa-soa-kai (*Hist. Bur.*, pp. 70, 284).

² RĀJĀDIRIT came to the throne of Pegu 1385 (*Hist. Bur.*, pp. 68, 290). The Rājavaṃsa tells the same story.

³ In Father San Germano's abridgement of the Rājavaṃsa (*Burmese Empire*, chapter viii.), SADDAMMARĀJĀ (1426 A.D.) changed the era because of an evil omen.

bhikkhu with that strong influence over the king, that the monks have known so well how to exercise and their chroniclers to describe. Ariyavamsa, the scholarly and magnanimous teacher, stands out, a dignified figure, in some anecdotes, that occur here, together with an interesting list of the works produced by different writers in this fruitful period. Among the literary theras two poets are mentioned, who are not counted by the authors of the *poriṇapottakā* in the Succession of theras.¹

A celebrated teacher in the reign of SĪRITRIBHAVAN-ĀDITYANARAPATIVARE² (1501 A.D.) was the Saddhammakitti, of whom we have already heard. His name is bound up with memories of the bitter persecution of the monks that followed the invasion of Burma by the Shāns early in the sixteenth century. B. E. 862.

Saddhammakitti withdrew for safety to Ketumatī with his pupils, one of whom, Tisāsanadhaja, was afterwards brought to Hamsāvati³ by King ANEKASETIBHINDA,⁴ who was reigning over Pegu and Burma in 1551 A.D. Anekasetibhinda's predecessor, TA-BENG-SHWÈ-HTĪ⁵ (1540 A.D.), B. E. 912.

¹ For further remarks on the writing and reciting of poetry by Samāṇas, Paññasāmi refers to his own book, *Upasathavinicchaya*, where he treats of the *sikkhāpada* relating to singing and dancing.

² SHWE-NAN-SHENG NARAPATI (1501 A.D.) [an error in my transcript, observed too late, places this king three years earlier]. In his reign Salun, the Shān chief of Monyin, "after years of desultory warfare," took Ava by storm, and the king was killed escaping from the city (*Hist. Bur.*, pp. 89, 285). 3 Pegu city.

⁴ BURENG NAUNG (called "Branginoco" by the Portuguese), 1551, King of United Pegu and Burma (*Hist. Bur.*, pp. 161, 290).

⁵ Prince of Taungu, at the time of the Shān rule in Burma. He is reckoned as a descendant of the ancient royal race. He reigned ten years as "emperor" at Pegu (*Hist. Bur.*, pp. 93, 291).

is not mentioned, although he appears in the histories as a patriot and even "the recognised champion of the Burmese people." The Shân rule in Burma was broken in his successful campaigns, but his religious foundations were in Pegu, and would therefore be no concern of the Burmese sangha.

Very little is said of ANEKASETIBHINDA. It was in Rāmañña that he built cetiyas and vihāras, and the Europeans of his time who wrote of the dazzling splendour of his capital and court and the width of his dominion, speak of him as the "King of Pegu." From the faint trace left by this imposing personality in the Sāsanaṇavaṇṇasa, we may suppose that religion did not suffer by the disturbed state of the country. Bureng Naung's activity was felt throughout the whole of Burma in his conquests and administration, and it is recorded of him that he even forced Buddhism on the Shâns and Muslim in the north of his kingdom.

B. E. 961.

Of Bureng Naung's son, ÑO-NA-RA-MAḤ, or SĪHASŪRA-DHAMMARĀJĀ¹ (1599 A.D.), we only hear that he restored Ava and was building cetiyas and vihāras when he met his death on his return from a victorious expedition to Theinni (or Sinni).²

Under his eldest son³ the Order seems to have flourished

¹ NYAUNG-RĀM-MENG (1599 A.D.). *Hist. Bur.*, p. 286. He was a younger son of Anekasetibhinda, and tributary king of Ava.

² In the North Shân States, a little to the west of the Upper Salwen river (see *Hist. Bur.*, pp. 127, 128).

³ MAHĀDHAMMARĀJĀ (1605 A.D.). *Hist. Bur.*, pp. 128, 129, 286. A notable feat of the king is passed over by our history. He successfully attacked Philip de Brito, the Portuguese Governor in Pegu, and avenged the wrongs done to the Order by "the sacrilegious wretch who destroyed Pagodas." This event, however, would touch the Sangha of Burma only indirectly, if at all, and its

both materially and intellectually, for a great number of works were written in the vihāras built by the king's bounty.

A few titles of poems and commentaries are given, and mention is made of two bhikkhus from Rāmañña, who were favoured by the king for their ability in temporal affairs (*lokadhammahekatāya*). As their science lay chiefly in the *Vedasatthas*, the ancient chroniclers do not reckon them in the Succession of theras; but the reputation they left, notwithstanding, is one of the signs of an undoubted revival of scholarship at this time, which showed itself, during the following reign, in a keen rivalry between the monks of Pegu and those of Burma.

King UKKAṂSIKA,¹ a famous patron of religion, had established his capital at Hamsāvati,² but had a jealous regard for the reputation of the Mramma scholars. Hearing that they were underrated in Rāmañña, he sent for learned theras from his own country, and caused a disputation to be held, in which, according to our author, the theras of Burma shone by such profound knowledge that even those of Rāmañña were forced to testify to the scholarship of the new-comers.

Ukkaṁsika returned to his Burmese subjects in Ratana-pura in 1634.³ In 1647 occurred an attempt upon his life and throne, the story of which, as told in the Sāsana-vam̐sa, is different from the Rājavam̐sa version of the same event, and shows the bhikkhus in a rather unusual character; in fact, as good fighters in case of need. B. E. 1000

affairs are throughout kept rigidly apart from those of the Saṅgha of Pegu.

¹ THADODHAMMARĀJĀ (1629 A.D.), brother of Mahā-dhammarājā. The date given in the Sāsana-vam̐sa is 1634, in which year Ukkaṁsika left Hamsāvati and established his capital at Ratanapura. (*Hist. Bur.*, pp. 134, 286.)

² *Hist., Bur.*, p. 134.

³ *Ibid.*, p. 135.

Paññasāmi's account of the affair is, briefly, as follows. In the year 1647, the king's younger brother¹ died. Then the king's son, the Prince of Uccanagara placed himself at the head of a conspiracy to dethrone his father, and forced his way into the palace. The king fled from the city, in disguise, bearing away some of the royal jewels, and accompanied by two of his ministers. They reached the river,² revealed the king's identity to a sāmānera, who was about to cross over, and induced him to give them a place in his boat. The sāmānera took them to his vihāra, where the royal fugitive threw himself on the protection of the superior. He was not only loyally received, and kept in hiding, but all the bhikkhus of the neighbourhood were called together and organised for a stout defence by one of the theras, who seems to have had some military experience when a layman. The vihāra was guarded by outposts of bhikkhus armed with staves; and the king's pursuers at last withdrew baffled and overawed. The attempted revolution failed, and the king, when restored to power, showed his gratitude to his defenders by gifts of vihāras (p. 109).

It is interesting to set against this story the summary of the Rājavamsa account given in Phayre's *History of Burma*.³ "The conduct of Thadodhammarājā seems to have been irreproachable. Nevertheless, his life was endangered from a conspiracy, the leading features of which have been repeated in recent times. The Heir-Apparent having died, his son was discontented that he was not appointed to succeed to that office. He suddenly assembled a band of armed desperate men and forced his way into the palace. The king fled by the west gate, and

¹ The Heir-Apparent (according to Burmese custom) Mengre-Kyoaswā.

² In this passage the Irawaddy is called the *Rajata-rūluka* (river of silver sand) instead of Erāvati, as elsewhere in the text.

³ Pp. 135, 136.

took refuge in a monastery. *He then crossed the river and entered a stockade near Sagaing, which was guarded by soldiers.* The rebel prince having no influence in the country, a large body of men rallied round their sovereign. The prince came out of the city and was killed fighting. The king then returned to his palace, and all the men of rank who had been forced to join the rebels were, with their wives and children, burnt as traitors."

Among Ukkamsika's religious foundations are mentioned the Rājamaṇicūla Cetiya¹ and three vihāras, in one of which a certain learned therā wrote two grammatical works. The tutor to Ukkamsika's son and successor, SIRINANDADHAMMARĀJĀPAVARĀDHIPATI² (1648), at about B. E. 1010. this time, wrote a commentary on the celebrated grammatical treatise *Nyāsa*.

In the *Sāsanavaṃsa* we so rarely hear of popular movements and feelings that it is interesting to find a mention of evil omens occurring in 1650, and causing widespread B. E. 1012. anxiety and terror lest the guardian gods should be leaving the capital.³ Though we have here a clear glimpse of Nāt-worship, the omens had their bearing on the history of the Faith. It was at this time, says the historian, that the armies of the Emperor of China devastated Mramma,⁴ and religion was dimmed as the moon by clouds.

¹ The "stupendous temple" known as the Kaung-mhudoa, on the right bank of the river, five miles from Sagaing (Crawfurd's *Journal*, vol. i. p. 346; Phayre, *Hist. Bur.*, p. 135.)

² Bengtalè (1648 A.D.) *Hist. Bur.*, p. 136.

³ *Devatā* in text—the Pali equivalent for the Burmese *Nāt*. Bishop Bigandet observes of the Nāt-worship of Burma, that it is observed privately or publicly by all, from the king downwards, and, further, that it is formally inculcated by the monks. (*Life or Legend of Gaudama*, French edition, pp. 24, 77); see also Taw Sein Ko, *The Spiritual World of the Burmese*.)

⁴ Burma was troubled from 1651 to 1661 by rumours of

B. E. 1013.

B. E. 1034-5.

Nevertheless in the reigns of MAHĀPAVARADHAMMARĀ-JĀLOKĀDHIPATI¹ (1651) and his successor NARAVARA (1672)² we hear of the building of vihāras and the writing of books, and King SIRIPAVARAMAHĀDHAMMARĀJĀ³ (1673) evidently took a real interest in religion for he commanded that the *Paṭṭhānapakaraṇa*⁴ should be preached (for the first time) in Mramma and also in Rāmañña. It was in his reign, we are told, that the custom was first introduced, in Mramma, of decorating the outside boards of MSS. with lacquer and gold in the fashion that obtains to-day. There is a note of bitterness in a general comment of the author here on the last five kings of the Ō-ŌRA-MĀH dynasty reigning in Ava.⁵ In their indifference to religion they showed equal favour to worthy and unworthy bhikkhus, so that religion languished. Yet, he adds, the succession of theras continued unbroken—as indeed did the succession of heterodox teachers—the

wars with China and later raids of Chinese marauders, who even threatened Ava. (*Hist. Bur.*, pp. 136, 137; Bastian, *Gesch. Ind. Chin.*, p. 62.)

¹ An insurrection had followed on the king's supposed indifference to the sufferings of the people. It was headed by the Prince of Prome, who caused his brother to be drowned and was consecrated as Mahā Pawra Dhamma Rājā (1661). (*Hist. Bur.*, pp. 138, 286.)

² Son of Mahāpavaradhammarājā. He died within a year of his accession. (*Hist. Bur.*, p. 140.)

³ Brother of Naravara. He was not a capable ruler and his reign was marked by a gradual decline of the monarchy in Burma. (*Hist. Bur.*, p. 140.)

⁴ The seventh book of the Abhidhamma.

⁵ That is, from NARAVARA (1672) to MAHĀDHAMMARĀ-JĀDHIPATI (1733). (*Hist. Bur.*, p. 286.) It was a disastrous period for Burma, with raids from the North, rebellion from the South, and a breaking-up of the state itself, till Ava was at last burnt to the ground by the Talaings in 1752.

handing down of the so-called *ācariyapaveṇi*. The two opposing elements in the Order were soon to be matched in a long and noteworthy struggle.

With the reign of SIRIMAHĀSĪHASŪRASUDHAMMARĀJĀ¹ (1698 A.D.) begins a new chapter in the history of Burmese Buddhism—the PĀRUPANA-EKAṂSIKA controversy. B. E. 1090.

The rise and many phases of the dispute are set forth at length by the author of the *Sāsanavaṃsa*. His account must be followed here, without such omissions as would give a false idea of the proportion this characteristic part bears to the whole, though the story is as tedious as those of all such contentions, where the importance of the issues is comprehensible only to the parties in the dispute. Yet here and there a convincing touch shows us that certain principles were fought for as well as mere matters of monastic propriety, and the *Sāsanavaṃsa* account (by an ardent *Pārupana*), gives us, if in a strong party spirit, an instructive view of a question that kept the Saṃgha in a state of ever-renewed strife for more than a century.

A thera named Guṇābhilaṅkāra had gathered round him a following, who were distinguished by going about in the village with one shoulder uncovered by the upper garment (p. 118). From their distinguishing mark, the one bared shoulder, this party came to be called the *Ekamsika* sect. Meanwhile the followers of four other teachers—Buddhaṅkura, Citta, Saṇanta, and Kalyāṇa—strictly observed the wearing of the upper garment on both shoulders, during the village rounds. These latter, from their habit of going clothed, were called the *Pārupana* sect.²

¹ Son of Siripavaramahādhammarājā. (*Hist. Bur.*, p. 286.)

² Prof. Rh. Davids has been kind enough to give me some interesting details of two sects in Ceylon at the present day (the *Buramāgama* and *Siyamāgama*) which correspond to the *Pārupana* and *Ekamsika* sects. The

On this difference in daily practice the whole controversy turns.

The Ekamsikas asserted that their custom had been taught by the thera Saddhammacārī, who had visited Ceylon (a warrant of orthodoxy). Moreover they bribed a layman of loose morals, who had quitted the Order, to write a book supporting their views. At the same time a further irreligious tendency showed itself in the Saṃgha: a bhikkhu at the head of another group busied himself in drawing away the forest-dwelling monks from their retired life and attracting them to his own vihāra.

The king now intervened, for the first time, and issued a decree, commanding the two sects to keep to their own precincts, observing their own respective customs, and leaving each other in peace. But in the reign of his successor, SETIBHINDA¹ (1712 A.D.), the quarrel revived. Ukkamsanāla, the leader of the Pārupanas, was able to prove that the Pārupana practice was supported by the ancient writers, while the Ekamsikas rejected it on the strength of their own party traditions (*ācariyapaveṇi*). (p. 120.)

The king appointed a tribunal of four theras, before whom the two sects were to set forth their arguments. But the arbiters were monks without learning in the Sacred Texts and Commentaries, merely courtiers aiming to please the king. The question thus remained unsettled. The Ekamsikas could not conquer, by reason of the real weakness of their cause, and the Pārupanas wisely lay low, since the enemy was strong for the time being.

Buramāgama, or Burma sect, wear the upper garment habitually over both shoulders and only bare the left shoulder as a mark of courtesy, in intercourse with others. The Siyamāgama (Siam sect) adopt the slightly more ostentatious fashion of having one shoulder always uncovered.

¹ HSENG-PHYN-SHENG (in *Rājavamsa* list, 1714 A.D. *Hist. Bur.*, p. 286), another of the insignificant kings of the declining dynasty. (*Hist. Bur.*, p. 140.)

Now was indeed hardly the time for the king to occupy himself with ecclesiastical questions. From a few abrupt words of the historian we learn that we have arrived at the moment of disaster for the long declining power of Burma. In the year 1751 A.D. the King of Rāmañña¹ gained a victory over Mramma, Ratanapura was sacked, and the king carried away captive to Hamsāvati.² But it does not appear that the political changes made any great difference to the religious world. The rule of one Buddhist king instead of another could by no means be fraught with the same dangers and terrors to the Order as a Shân raid or a Chinese invasion. So, in these troublous times, the head of the Pārupanas (the King's tutor, Ñāṇavara) wrote several books. The strife of the sects was meanwhile kept up by the attacks of Pāsāṃsa, the head of the Ekamśikas (p. 122). The superior of one of the great royal vihāras had been appointed *Vinaya-dhara*. But the king's weakness for a favourite had blinded him to the monk's unfitness for the responsibility, and as the king himself was only equal to issuing a decree that every bhikkhu in his kingdom should observe what rules of life he pleased, the religious difficulty remained as far from a solution as ever.

Of all that passed in the eventful two years following the sack of Ava we have the merest glimpse. It is in connection with a revival of religion rather than of a people's freedom that we hear how "the king who founded Ratanasikha"³ swept the Talaing armies out of the land, and conquered Rāmañña and ruled over it. The work of ALOMPRĀ⁴ the patriot, who, obscure and almost

¹ BINYA DALA (1746 A.D.). *Hist. Bur.*, p. 145; Bastian, *Gesch. Ind. Chin.*, p. 64. ² *Hist. Bur.*, p. 147.

³ Or Ratanasingha (Shwê bô, or Montshobo) about 60 miles to the north of Ava (*Ind. Ant.*, vol. xxii. p. 28; *Hist. Bur.*, p. 150).

⁴ ALAUNGH-PRĀ (vernacular rendering of the Pali *Bodhisatta*. See *Hist. Bur.*, p. 149, *et seq.*; Yule, *Mission*

single-handed, drew together the fragments of the broken state, and in two years raised Burma to a united nation, is recorded as a religious work—"Religion revived, so that the people of Mramma said, 'Our king is a bodhisat.'"

The king insisted on the observance of Uposatha by all his court, furthered the study of the Sacred Texts and supported the Saṅgha, and now the Pārūpana-Ekamsika controversy entered on a new stage. The principal members of the Pārūpana sect set forth their views in a

to the Court of Ava, p. 184). An incident in Alaungh-prā's conquest of Pegu is thus related by Sir A. Phayre: "By the end of October (1756) the whole of Alaungh-prā's army . . . had closed round the devoted city (Pegu). The King of Pegu had no resource left but to appeal to the mercy and the religious sentiment of his enemy—an expedient of which several instances are mentioned in the histories of the wars of Burma. The deeply revered Rahāns, headed by their venerable superior, appeared in the camp of the invader, and in the name of religion besought him to put an end to the war, and to live as elder and younger brother with the King of Pegu. In other words the kingdom was to be held as tributary to the King of Burma. The chief Rahān, in his address, with sincere or artful allusion to the conqueror as a destined Buddha, referred to the satisfaction he would feel in after ages when that high and holy state had been attained in his last birth, and when he could look back with pure delight on a noble act of generosity and mercy which would give relief to millions of human beings" (*Hist. Bur.*, p. 163). The venerable envoy was received with the respect that the kings seem always to have shown to the Order; but a further defence brought down on the Talaings the sack of the city and a slaughter, in which, according to the chronicles of Pegu, even the monks were not spared.

letter to the king. Thereupon the Ekamsikas (of whom Atula,¹ the king's tutor, was the leader), wrote to the king, asserting that the whole question had been settled in the time of his predecessors, and could not be raised again.

The king in reply declared that he was, just then, too much busied with state affairs to attend to religious matters, and shortly afterwards issued a decree that all bhikkhus were to conform to the practice of the royal *ācariya*. The order was generally obeyed, but two Pārupana theras of Sahassorodhagāma held staunchly to their principles, and continued to teach their following as before. Atula sent for these two to come to the capital, and tried to destroy their credit with the people, but his unjust dealing brought down on him a supernatural warning—a storm, in which thunderbolts fell on his own vihāra and the king's palace (p. 125).

A touch of vivid interest brightens here the monotonous story of the long, futile dispute. The thera Muninda-ghosa observed and taught the Pārupana practice with unswerving steadfastness, in defiance of the royal prohibition and in despite of banishment. At last, with his life in his hand, he came to the capital and faced the formidable Alomprā. Neither begging the latter's mercy nor fearing his wrath he simply laid aside the monastic robe, and came as a layman, lest the grievous guilt of slaying a monk should be upon the king. "I have come hither, laying aside my vows, that this heavy sin might not be

¹ The "royal preceptor" (Atula Sayādō) is mentioned in the Po^o U^o Daung Inscription of 1774. "He was the Thathanabaing or Buddhist Archbishop appointed by Alaungp'ayā when the latter became king. Atula Sayādō retained his office throughout the reign of five kings, and was removed by Bô-do-p'ayā for his schismatic doctrines" (Taw Sein Ko, *Po^o U^o Daung Inscription of S'in-byu-yin. Ind. Ant.*, vol. xxii. p. 8).

thine: Now, if thou wilt slay me, slay!" he said. And Alomprā dared not.

Alomprā's last expedition to Siam¹ is mentioned. He died upon the homeward march (or rather the retreat), and was succeeded in 1760 A.D. by his eldest son SIRIPAVARAMAHĀDHAMMARĀJĀ² (p. 127).

B. E. 1192.

As the royal tutor (the learned grammarian and philosopher Ñāṇa) held the Pārupana views, the orthodox party now hoped to gain recognition. They laid a written memorial before the king, but their chief opponent, Atula, interposed as before, and prevented a fair hearing by a counter-declaration that the question had been already settled. Nothing noteworthy, it would seem, happened during the short reign of Siripavaramahādhhammarājā. Under his successor, SIRIPAVARASUDHAMMA-MAHĀRĀJĀDHIPATI³ (1763 A.D.) a certain heresy arose and spread widely. What the heresy was we are not told, but only that the king forced the heretics to embrace the true religion.⁴

B. E. 1195.

Of HSEN-BYN-SHENG we hear very little, though he was "an enlightened monarch," and "a staunch

¹ 1760 A.D. Phayre, *Hist. Bur.*, p. 168.

² NAUNG-DOA-GYI, *Hist. Bur.*, pp. 184, 287.

³ HSENG-BYN-SHENG, the second son of Alaungh-prā. (*Hist. Bur.*, pp. 186, 287.) [Erroneously dated at B.E. 1205 (1843 A.D.) in the Text.]

⁴ A certain movement in the Burmese community is noticed by Spence Hardy in *Eastern Monachism* (1850) which may perhaps have been a revival of the "heresy" suppressed by HSENG-BYN-SHENG in the middle of the eighteenth century. "About fifty years ago a class of metaphysicians arose in Ava called Paramats, who respect only the Abhidhamma and reject the other books that the Buddhists consider as sacred, saying that they are only a compilation of fables. The founder of the sect, Kosan, with about fifty of his followers, was put to death by order of the king" (*op. cit.*, p. 331).

Buddhist.”¹ The religious act commemorated in the Inscription at Prome,² namely, the crowning of the great pagoda at Rangoon—is not mentioned in the Sāsana-vam̐sa. It is said of this king, however, that the Ekamsika heresy had no success under his rule.

When his son MAHĀDHAMMARĀJĀDHIRĀJĀ³ (1776) B. E. 1138. mounted the throne, the Ekamsikas again approached the new king. SING-GU-SĀ, who was under the influence of the orthodox therā Nandamāla, summoned both parties to hold an open disputation before him. The result was a crushing defeat for the Ekamsikas; whereupon the king commanded that all bhikkhus should instruct their sāmaṇeras in the orthodox practice. How far this decree succeeded we are not told; but the next king BODOAḤ PRĀ + (1781) was by no means content to let the religious B. E. 1143. question rest. He held that, as the disputation had been held in the palace, the one party had been intimidated or

At least one connecting link may be pointed out here between this later school and the sect denounced by Paññasāmi—the Sāsana-vam̐sa mentions that Guṇābhilaṅkāra, the first leader of the Ekamsikas, “taught his pupils the *Abhidhamma*.” Heresies of doctrine and practice were no doubt intermingled, all along, though we hear little of the former in our history. It is possible that Christianity, first introduced into Upper Burma in the 18th century, may be meant (see Bird’s *Wanderings in Burma*, p. 88).

¹ Jas. Gray, *Dynasty of Alaung-Prā*, p. 24. This author mentions that Hsen-hyn-Sheng warmly encouraged the study of Sanskrit literature, and sent to Benares for Brahman scholars to come and live at his capital.

² The Po° U° Daung Inscription, *Ind. Ant.*, vol. xxii. p. 1.

³ Sing-gu-sā, who succeeded at the age of nineteen. For his short and futile reign and miserable death, see *Hist. Bur.*, pp. 207, 208, 209.

⁴ Fifth son of Alomprā. *Hist. Bur.*, pp. 208, 209, 287.

overawed, and had therefore suffered defeat. His plan was to send commissioners to the different monasteries that the theras might set forth their views to these latter, unhampered by any fears. The Captain of the Bodyguard was made head of the Commission of Inquiry. The Ekamsikas (perhaps upon a royal hint) ¹ acknowledged to the king's commissioners that their practice was not supported by the scriptures, but only by tradition. The king, judging the question to be closed by this avowal, issued a decree commanding the observance of the rules laid down for sāmāneras by orthodox teachers.²

The founding of the new capital Amarapura in 1782³ is mentioned with the conventional prophecy supposed to have been uttered by the Buddha upon the site, in his lifetime. While Bodoah Prā went about to expiate the bloodshed of the opening of his reign, and to build the "Immortal City" by the unpaid and unwilling labour of his subjects,⁴ he was careful to assure himself a religious reputation in other ways. A list of vihāras (which, the author assures us, does not contain all, lest his book should be inordinately long) shows the splendid bounty of the king, the royal family, and the nobility of this time.⁵

¹ The king's own tutor was of the orthodox school; and from our knowledge of Bodoah Prā's usual methods, we can hardly suppose that there was less intimidation in the "Inquiry" than in the open debate.

² *Parimaṇḍalasuppaticchanasikkhāpadāni* enjoin the entire covering of the person while walking abroad.

³ *Hist. Bur.*, p. 211. Yule's *Mission*, p. 130 *et seq.*

⁴ *Hist. Bur.*, pp. 210, 211. Father San Germano, *Burmese Empire* (ed. Jardine), p. 68.

⁵ The light thrown on Bodoah Prā's personality and acts by less partial writers, brings out a curious contrast between his religious zeal and his atrocious inhumanity and cruelty as a ruler. Father San Germano speaks with detestation of this king as a monster of wickedness, but notes that, in his time, it was a capital offence to drink

A step was made during this reign in the further organisation of the Saṃgha, at the head of which were four Saṃgharājās, under the Supreme Head of the Order. Four more were now added to the number. The king's Guru, Nānābhisāsanadhaja, was made Supreme Head. He is said to have been very active in religious reforms, moving from vihāra to vihāra, teaching, practising ascetism, and writing books.

Two years after the founding of Amarapura, the Pārupana-Ekaṃsika dispute had been revived by the restless Atula, who sent a letter to the king maintaining that he had scriptural authority, in a text called *Cūlaganṭhipada*, for the practice of baring one shoulder and wearing a girdle round the body (p. 136). The king thereupon called together an assembly of Māhatheras to meet the champion of the Ekaṃsikas, and come finally at the truth.

This debate, in which Atula was put to utter shame and met with "threecfold defeat," is described with great zest. The historian illustrates each "defeat" with a picturesque tale, to bring home to the reader the miserable confusion of the heretic and the triumph of his opponents. The triumph, this time, was final and complete for the orthodox party.

With the dramatic scene in the Council Hall ends the long-drawn-out story of the controversy. A royal command established the Pārupana practices for the whole of the kingdom, and, according to the author, they obtain everywhere to the present day (p. 142).¹

wine, smoke opium, or kill any large animal. (*Burmese Empire*, ed. Jardine, p. 85.) Father San Germano's description is borne out by the royal history itself. (Phayre, *Hist. Bur.*, p. 230.)

¹ He adds that his account is only a summary, for if the whole controversy were related, with all the disputes and arguments on both sides, the Sāsanavamsa would be too tedious.

An important religious event at the opening of the present century was the rise of the so-called "AMARAPURA" school of Ceylon,¹ which, as Paññāsāmi is careful to point out, owed its origin to the Burmese Saṃgharājā Nānābhivaṃsa. He had bestowed ordination in the year 1800 to a Siñhalese deputation, headed by the thera Ambagahapati,² whose visit to Amarapura proved a strong feeling, existing in a part of the Ceylon community, that the unbroken succession of theras could only be secured by consecration in Mramma (p. 142).

Bodoah Prā's later years are passed over in silence.³ In

¹ Spence Hardy gives the chief tenets of the Amarapura School, whose aim was to restore the ancient purity of Buddhism. Among the principal points are, that this sect (1) allows ordination to all castes; (2) the members go about with both shoulders covered and eyebrows unshorn. (*Eastern Monachism*, pp. 328, 329.)

² The following account of this incident is given by Yule: "In the teeth of fundamental principles the privilege of admission to the Order was, in Ceylon, long confined to the highest caste. . . . In the end of the last century a bold candidate of low caste, with several like-minded companions, visited Amarapura in search of ordination. They were well received by the king and priests, were admitted to the Order, and, on their return to Ceylon in 1802, accompanied by several Burman priests, brought a missive from the Thathana Bain or Patriarch at Amarapura, to the corresponding dignitary at Kandy. Their community is known in Ceylon as the Amarapura Society, and they denounce the heterodox practices of the established body there." (*Mission to the Court of Ava*, p. 241.)

³ It would be difficult for our historian to speak either of the king's pretensions to Buddhahood, which the Order refused to recognise, or the gigantic pagoda, begun by his command, which his deeply discontented subjects would

1819 his grandson SIRITRIBHAVANĀDITYAPAVARAMAṆḌITA¹ **B. E. 1181.** succeeded him. Three of this ruler's religious discussions, with his ministers are recorded, two of which were of very practical interest, dealing with the ancient grants of land, &c.,² to the Saṃgha. The Ministers laid down the principle (based on the Vinaya and Aṭṭhakathā) that the Order could continue to claim all rights bestowed by donors in time past (such as a share of produce of the land granted, provision for the repairing of cetiyas, &c.) (p. 145.)

On another occasion Hpagyidōa asked in whose reign gifts of land, with cetiyas and vihāras, had first been bestowed on the Order. In this case, too, the minister consulted (who went back as far as the time of the Bhagavat Sujāta for a precedent) was able to answer to the king's satisfaction.

Hpagyidōa's later years, darkened by listless brooding over defeat³ and narrowed territory, were not marked

not finish (see Father San Germano's account in *Burmese Empire*; Yule, *Mission to the Court of Ava*, p. 169; Phayre, *Hist. Bur.*, p. 219).

¹ Hpagyidōa (1819). *Hist. Bur.*, p. 287. "He commenced his reign well. He remitted some taxes for three years, and in a speech to his courtiers promised to rule justly and to follow the precepts of religion" (*Hist. Bur.*, p. 252).

² Bp. Bigandet says that according to inscriptions found at Pugān it is evident the monasteries and temples were endowed, in the palmy days of that city, with rice-fields, fruit-trees, cattle, &c.; but that no vestige of such acts of bestowal, dating within the last three or four centuries, has been found (see *Life or Legend of Gaudama*, p. 169).

³ In the first Anglo-Burmese War (1824) he sank into inactivity and melancholy, and was at length dethroned by his brother, the Prince of Tharāwadi (*Hist. Bur.*, p. 260), who, himself, afterwards went mad.

B. E. 1190.

by any special benefits to the Saṃgha. In 1837 the reign of his younger brother SIRIPAVARĀDITYALOKĀDHIPATI began:¹ the only events recorded are the appointment, death, and funeral of the Saṃgharājā, the appointment of his successor (who wrote a commentary on the *Saddhammapajotikā*), and the arrival of another deputation from Ceylon (p. 147).

B. E. 1306.

The accession of SIRIPAVARĀDITYA VĪJAYĀNANTA² (1846 A.D.) seems to have fallen at the beginning of a period fruitful in religious literature. A great number of books were written; those mentioned by Pañṇasāmi are chiefly *Atthayojanas* in Burmese, on the Suttapiṭaka and commentaries. It is certain that the scholars of the Burmese community were deeply in earnest in their endeavour to make the ancient scriptures, the treasury of the purer, earlier Buddhism, accessible to the lesser learned, to whom *ṭikās* written in Pali would have taught nothing. The author of the *Sāsanavaṃsa* (whose name now appears, for the first time, as a pupil of the Saṃgharājā) praises with exaggerated, enthusiastic loyalty the king who next ascended the throne (p. 148), MENG-DUN-MENG³ (1852), as the source of the religious revival of those days; but it is clear that the monks had already done their part of the work in writing and teaching before the righteous king was at the head of affairs. An immediate consequence, however, of the king's earnestness was that religion was zealously practised, in appearance at least, by the royal family, the court, and the people as a whole.

B. E. 1214.

¹ Tharāwadi Meng (1837 A.D.), *Hist. Bur.*, p. 287; Yule's *Mission*, pp. 131, 226.

² PUGĀN-MENG (son of Tharāwadi) (1846 A.D.), of whom Sir Henry Yule says: "He had all the worst parts of his father's character without the plea of insanity in excuse."

³ Brother of PUGĀN-MENG, whom he deposed (*Hist. Bur.*, p. 287).

The historian rises literally into a song of praise ¹ as he dwells on the virtues of the *dhammarājā* and the new enthusiasm for religion, in monks and laity alike. But already, a year after the festival of the founding of Ratana-punṇa ²—Meng-dun-Meng's new capital—the general fervour seems to have cooled. Meng-dun-Meng learned with grief that signs of growing laxity were appearing in the Order. It was the old story—a departure from the primitive strictness of the precepts that the Master had laid down, to rule the bhikkha's life. Some used gold and silver, others chewed betel-nut at unseasonable hours, drank forbidden beverages, and went into the villages, wearing shoes and carrying umbrellas. The king was anxious to impose a vow (*paṭiñṇā*) of abstinence from these indulgences, but, doubting if such a measure would be lawful, he consulted the Saṃgharājā. The Primate summoned a council of Mahātheras, and charged the king's minister to question them on their views (p. 155). Opinion was divided. The Saṃgharājā and some others held that the king would be justified (by his earnest desire for reform) in imposing the vow; but others were against it. Finally the Saṃgharājā called on his pupil Pañṇasāmi to set forth the views of the Head of the Order. The younger therā then delivered a discourse; taking as his

¹ He quotes here several verses from a poem of his own composition, the *Nagarājuppatti*. The poem shows that its author understands the courtly art of praising kings. It must be said that MENG-DUN-MENG won a tribute of high practice from many European writers, who judged him from a severer standpoint than his *ācariya*. It is generally agreed that he was an enlightened, just ruler, earnestly striving after the good of his people, and perhaps more true to the noble ideals of the religion he "supported" than any of his predecessors.

² Mandalay, founded 1857.

text passages of the *Vinaya*, *Pātimokkha*, *Parivāra*, and *Suttavibhaṅga*, and referring to Buddhaghosa's commentary, he argued that imposing a vow, in all sincerity, to restrain the monks from sin, would be a blameless act. He pointed out in how many religious acts the *paṭiññā* enters. Newly ordained bhikkhus, at the time of the *Upasampada* ordination, pronounce a solemn vow, on the exhortation of the *upajjhāyas*. In the same way novices (*sāmaṇerā*) at the moment of renouncing the world (*pabbajjā*) take a vow to observe the Precepts; bhikkhus, when acknowledging a fault committed, continually take a vow of amendment; novices, when entering upon their training under an *upajjhāya*, take a vow; and the vow the king wished to impose did not differ from these, solemnly sanctioned by scripture and by precedent.

The assembly was convinced, the king acted on its judgment, and the laxer members of the Order returned, under compulsion, to a stricter way of life (p. 158).

We now come to the last controversy, perhaps recorded because it points to the influence of the Burmese Saṅgha in Ceylon (p. 159). An ancient *Sīmā* in the island was the subject of dispute. One party in the Siṅhalese Saṅgha maintained that consecration performed within this boundary was not valid, as the *Sīmā* was no longer fit in every respect for the ceremony.¹ Another party

¹ The fault of the *Sīmā* in question was *Samkāradosa*, i.e., confusion (of boundaries), because a causeway had been built connecting it with others (cf. the discussion on the validity of *Sīmās* for ordination in the Kalyāṇi Inscriptions where the phrase occurs: "Apare tu therā: dvinnam baddhasīmānaṃ yeva rukkhasākhādisambandhen' aññamaññasamkāro hoti . . ." [Text of Kal. Ins. by Taw Sein Ko, *Ind. Ant.*, vol. xxii. p. 155; *Translation*, vol. xxii. pp. 15, 29, et seq.] The complete purification of the space for ceremonies is a vital point, hence the importance of well-defined boundaries.

held that the *Sīmā* fulfilled all requirements, and the matter was brought for judgment to the Saṃgharājā at Mandalay, by deputations (with a short interval of time) from both sides.

They were hospitably received, vihāras were built for them, and the Saṃgharājā gave judgment, after consulting various books. The members of both deputations received presents from the king, and those who had been proved in the wrong were safeguarded (against a break in the succession of theras) by reordination.

A few ecclesiastical details of slight interest, that need not be brought into this review, bring the record up to the year 1860, when the History of Religion in Aparanta closes.

CONCLUSION.

THE History of Religion in Mramma is, as we have seen, nothing more than the history of the Buddhist Order in SUNĀPARANTA and TAMBADĪPA. The record takes us beyond these limits in two periods only, that is when Taungu, under a king of Burmese descent, represented the older state (Aparanta being at that time under Shân rule), and later, when the kings of Burma, as "Emperors of Pegu," held their Court at Hamsāvati. But the record of the two Irawaddy provinces cannot be called a "local" chronicle, for the history of the Burmese as a nation centres in a group of cities on the upper river—PUGĀN, SAGAIN, AVA, PANYĀ, AMARAPURA, MANDALAY—each, in its turn, the seat of kings. In the monasteries and cetiyas of the capital has been reflected, more or less faithfully, the welfare of the country. Of necessity they prospered or suffered, in some degree, according as Burma triumphed over neighbouring states or suffered invasion, raid, and plunder from China, the Shân tribes, and Pegu.

Such glimpses of the times as occur in the Sāsana-vaiṣa, and the dates, which serve as a guide through a crowd of anecdotes and digressions, agree, on the whole, with the secular history of Burma; but there are some significant omissions. The invasion of the Mongol armies of KUBLAI KHAN and the taking of the capital in 1284 A.D. are passed over in absolute silence; and this is only one example among many that might be brought forward. Some kings are altogether ignored, and those whose "merit" assures them a place in the religious chronicle are often shadowy figures, or are painted in

colours that give the lie to history. In the *Sāsanavaṃsa* we hear of the pious zeal of KYOCVĀ and the bounty of BODOAH PRĀ. Yet we cannot do more than guess at the real greatness of ALOMPRĀ, and we hear nothing of the tyranny and crimes of his successors—the hideous cruelty of one, the downright insanity of another. Nowhere does a single hint occur of the appearance of the Portuguese in Burma, or the later advance of the English into the heart of the old kingdom. Yet we know, from passages in the *Sāsanavaṃsa* itself—not to speak of European testimony—that monks have been, for centuries, advisers of the sovereign, peacemakers and negotiators in affairs of state. Mere ignorance and pious seclusion from the world are no explanation of the omissions in the *Sāsanavaṃsa*. The historian knows the relations—often shameful and grim enough—of the kings to their kinsfolk, subjects, and neighbours, but it does not come within his plan to set them down.

It is in this very one-sidedness of the record that lies no small part of its interest. While isolating the religion of the rulers from their political and private lives, it brings before us a picture of the relations of State and Saṃgha in Burma for eight centuries, from the time of ANURUDDHA, with his constant adviser, *Arahanta*, to the time of MENG-DUN-MENG, with his council of Mahātheras.

Those relations may be briefly summed up as a mutual dependence. The Order, though enriched by the gifts of pious laymen, yet depends, in the last resort, upon the king. Under such despotic rule no man's property or labour is his own; the means of supporting the Saṃgha may be withdrawn from any subject who is under the royal displeasure. The peaceful, easy life dear to the Burmese bhikkhu, the necessary calm for study or the writing of books, the land or water to be set apart for ecclesiastical ceremonies (a fitting place for which is of the highest importance), all these are only secured by the king's favour and protection. If this be borne in mind,

the general loyalty of the Saṃgha to the head of the State is easy to understand. On the other side, the king's despotism is held in check and his religious feelings (if they exist at all) sharpened by expediency, or their place (if they are non-existent) supplied by the strongest motives of self-interest. At the lowest, the royal gifts of vihāras and the building of cetiyas are either the price paid down for desired prosperity and victory, or the atonement for bloodshed and plunder; and the despot dares not risk the terrors, the degradation, that later births, in coming time, may hold in store for him, if he injures or neglects the Saṃgha.

It would be a totally false view, however, to see in this mutual dependence only mutual bargaining. It cannot be doubted that many of the kings have been swayed by a real reverence for the sublime ideal of the Religion, and a real awe before the silent, impalpable power facing their own. And—for themonks—the Sāsanavaṃsa bears witness again and again to the noble indifference of members of the Order to kingly favour or disfavour. More than one strong protest is recorded, even against the building of a cetiya, by forced labour, and gifts to the Order, wrung from the misery of the people, have been steadfastly refused.

As a general rule, the king seems to have had a great and recognised authority in ecclesiastical affairs. The record (within historical times) begins with ANURUDDHA's vigorous reforms. In later centuries we find the sovereign commanding teachers hither and thither, at his pleasure, and even enforcing the study of this or that branch of sacred learning. Though the development of the hierarchy in Burma to its modern form¹ is not distinctly traced in the Sāsanavaṃsa the nature of the Saṃgharājā's office is very clear. He is no elected Head of the Order, but appointed by the king, whose favourite, and tutor he usually is, and on whose death or deposition

¹ Bishop Bigandet, *Life or Legend* (French edition), pp. 477-480.

he will, most often, be replaced by the *ācariya* of the successor. Finally, it appears, from the accounts of controversies such as the great PĀRUPANA-EKAMSĪKA dispute, that the sovereign's power to settle a religious question by royal decree is fully recognised by the Saṃgha; while, to keep the balance of mutual dependence, we see the king himself usually under his *ācariya's* influence, so far as to ensure his favouring the orthodox or unorthodox school, according to the views of the Saṃgharājā.

The controversies of which we read in the Sāsanaavaṃsa have their interest from another point of view. They illustrate not only the influence of the king in the affairs of the Order, but the whole character of the Buddhism of Burma.

It was said by Bishop Bigandet, many years ago (and by many writers since his day), that the Buddhism of Burma has kept the primitive character lost in other countries (as Nepāl); and this is well borne out by the religious annals of Mramāna. Here we find, at least, a consistent striving carried on, century after century, to uphold the precepts and to keep before the bhikkhus of later times the earliest ideal.

That controversies have raged only too often over the veriest trifles, is the first and irresistible impression that the reading of these records brings with it. But strictness in details is, in itself, no departure from the spirit of the ancient and pure Buddhism. The "Discipline" of the Order embodies countless rules on the smaller decencies of life, which are ascribed to the watchful wisdom of the Master himself. Here, of course, the individual point of view of the author has to be taken into account, besides his monastic standing. Heresy, for Paññasāmi, means, before all, a falling away from the ancient Discipline; the controversies *he* records as noteworthy turn, for the most part, not on philosophical subtleties but on daily life,—on the precepts of the VINAYA rather than on the questionings of the KATHĀVATTHU.

The individual bias is clear, too, in the interesting, if short, notices of the literary history of Burma, contained in the *Sāsanavaṃsa*. The author's great delight, as a scholar, is in grammar. His anecdotes of theras celebrated in this branch of learning, or of keen-witted women disputing with monks on Pali accident, sound a note of real enthusiasm. It is a pious enthusiasm too; according to the orthodox, scriptural warrant is everything, in the settlement of religious difficulties. From the word of the ancient texts, expanded in the *ATṬHAKATHĀ* and further explained by *ṭīkas* and *atthayojanas* there is no appeal. So the actual "word" becomes the rock on which right-believing and right-living rest, and generation after generation of teachers devotes itself passionately to the study of the Pali grammar. The "science of words" is held to be vital to the cause of Truth, and the writing of grammatical treatises rises to the height of a religious duty.

The *Sāsanavaṃsa* can be fairly judged only by bearing in mind the express and declared purpose with which the book was written. The author's first aim is to trace the *Theraparamparā*,—the spiritual pedigree of orthodox Buddhist teachers from the Master's own disciples downwards. Like the tie of blood between father and son is the relationship between each teacher and the pupil who is his direct successor. The succession depends on (1) Personal relation with the teacher as his pupil (*sissa*) and companion (*saddhivihārika*); (2) valid ordination; (3) strict orthodoxy—another name for the doctrine professed by the *Vibhajjavādins*, who already claimed, in Aśoka's day, to uphold the true teaching of the Master against encroaching heresies; (4) holiness of life, or "modesty" (to translate literally the characteristic phrase of the Buddhists). The *alajjibhikkhu* is no more to be reckoned in the *Theraparamparā* than is the *adhammavādī*.

Already, in the opening chapter of the *Sāsanavaṃsa*, the first two centuries of Buddhism are no sooner passed

in review than the author turns back to follow the succession of theras from Upāli, the Master's own *saddhivihārika* to Mahā-Moggaliputtatissa, from whom down to the present time the line of orthodox teachers, each inheriting his master's authority, is held to have been uninterrupted. And throughout the book we see an underlying purpose, even in the anecdotes, haphazard and irrelevant as some of them at first appear to be. That purpose is to separate the orthodox from the unorthodox (or even doubtful) theras, and to prove their claim to descent, in unbroken line, from the great teachers of the past. But, in fulfilling this purpose for Buddhist readers, the History of Religion brings the Saṅgha before us as no priestly caste nor even a community bound by necessarily life-long vows, but a brotherhood in touch with every class in the nation, sharing its activities, its feelings, many of its weaknesses.

It is not too much to say that the highest interest of the *Sāsanavaṃsa* lies rather in its reflection of the spirit than its history of the career of Buddhism in Burma. We value what the writer unconsciously reveals, rather than his dates, which are sometimes doubtful, or events, which are often fantastically wide of the truth. Even the orthodox prejudices woven into the work, and certainly the national traditions and local details with which it is coloured lend it a worth of its own. Its very narrowness brings us, by a direct way, the closer to this strange and great religion, so typical in itself of the Indian genius, yet planted in the midst of non-Indian races and secure—with roots deep in a past of many centuries; secure, in spite of ineradicable folk-superstitions and even reconciled with them.

We see in the religious History of Mramma a striking departure from the Master's conception of the true *Samana*, the monk-philosopher, with his intense spirituality, his rapt calm, his abandonment of joy and sorrow, his love for all beings, and his detachment from all. Yet

we find, too, a certain abiding fidelity to the Discipline and an earnest teaching of the Law of Gotama. We see the Order growing and changing to a hierarchy, relaxing its strictness of renunciation, so that its higher members become councillors of State or dignitaries of a Church supported and enriched by royal bounty; but we must recognise, besides, in all its ranks, a social force, an upholder of humanity and justice against barbaric tyranny, a grave, strenuous influence in the midst of a careless people, teaching the love of learning and compelling the obeisance of kings. We see the land loyal to the Conqueror it has never wholly understood, and none the less loyal, though the old gods still people every tree and stream and watch over every village. The chronicler's intimate knowledge, with all its limitations, comes to the aid of the more critical historian; the Burmese monk, busied in his quiet *kyaung*, lends help that cannot be foregone, if the history written from the outside point of view is to be no less just in its judgments than true as a record of facts.

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SĀSANA-VAMSA.

Namo tassa bhagavato arahato sammāsambuddhasa.

Buddhamsumāli dipaduttamo tamo
Hantvāna bodhesi 'dha pamkajam pajam
Maggaggaselamhi suvutthito tthito
So mam ciram patu sukham sadā sadā.

Sihaladīpato yeva āgatehi disantaram
Bhikkhūhi yācito kassam Sasanavamsappadīpikam

Kāmañ ca porānehi yā Sasanavamsappadīpika
Vitthāraviā ana maggā viracitā¹ vinicchaya

Sā pana Mramma-bhāsāya katattā yeva etesaṃ
Dipantaraniवासनाṃ va hatī sutthunāttham² (?)

Tasmā hi mukabhasāya karissāmi aham have.
Saṃsanditvāna³ gandhehi tam sallakkhentu sādhave ti.

Tatrāyam mātikā.

Navatthānāgatasāsanavamsakathāmaggo.
Sihaladīpikavāsanaṃsakathāmaggo.
Suvannabhūmisāsanavamsakathāmaggo.
Yonakarattasāsanavamsakathāmaggo.

¹ A. ciracitā.
sutthunāttham.

Sāsana-Vamsa.

² so all MSS. except B. which has hoti
³ Sd. saṃsandhi°.

Vanavāsiraṭṭhasāsanaṃsakathāmaggo.
 Aparantaṭṭhasāsanaṃsakathāmaggo.
 Kasmīragandhāraṭṭhasāsanaṃsakathāmaggo.
 Mahimsakaṭṭhasāsanaṃsakathāmaggo.
 Mahāraṭṭhasāsanaṃsakathāmaggo.
 Cīnaraṭṭhasāsanaṃsakathāmaggo cā ti.

Tattha ca navatṭhānāgatasāsanaṃsakathāmaggo evaṃ
 veditabbo. Kathaṃ?

Amhākaṃ hi bhagavā sammāsambuddho veneyyānaṃ
 hitatthāya attano hatthagataṃ sukhaṃ anādiyitvā Dīpaṃ-
 karassa bhagavato pādamūle¹ vyākaraṇaṃ² nāma mañjū-
 sakapupphaṃ pilandhitvā kappasatasahassādhikāni cattāri
 asaṅkheyyāni anekāsu jātisu attano khedaṃ anapekkhitvā
 samatimsapāramiyo pūretvā Vessantarattabhāvato cavitvā
 Tusitapure devasukhaṃ anubhavi.

Tadā devehi uyyojyamāno hutvā Kapilavatthumhi Ma-
 hāsammatarāṇṇo pabhūti³ asambhinnakhattiyavaṃsikassa
 Suddhodanassa nāma mahārāṇṇo aggamaheṣiṃ asambhinna-
 khattiyavaṃsikāya Māyāya kucchismim Āsāhimāsassa
 puṇṇamiyaṃ guruvāre⁴ paṭisandhim gaheṭvā dasamāsacca-
 yena vesākhamāsassa puṇṇamiyaṃ sukkavāre vijāyitvā
 soḷasavassikakāle rajjasampattiṃ patvā ekūnatimsa⁵ vassāni
 atikkamitvā maṅgala-uyyānaṃ nikkhamanakāle devehi
 dassitāni cattāri nimittāni passitvā samvegaṃ āpajjitvā
 mahābhinnikkhamanaṃ nikkhamitvā Anomāya nāma nadiyā
 tire bhamaravaṇṇasannibhāni kesāni chinditvā devadatti-
 yakūśavaṃ paṭicchādetvā Nerañjarāya nāma nadiyā tire
 vesākhamāsassa puṇṇamiyaṃ paccūsakāle Sujātāya nāma
 setṭhidhītāya dinnāṃ pāyāsaṃ ekūnapaṇṇāsavārena pari-
 bhūñjitvā purimikānaṃ⁶ sambuddhānaṃ dhammatāya⁶
 suvaṇṇapātiṃ nadiyaṃ otāretvā mahābodhimaṇḍaṃ upa-
 saṃkamitvā aparajitaṭṭhapaṇṇaṃ nisīditvā anamatagga-sa-
 sārato paṭṭhāya attānaṃ chāyā viya anuyantānaṃ ane-
 satakilesaverinaṃ sasaṃ catūhi maggasatthehi chinditvā

¹ B. veyyākaraṇaṃ.

² B. °ppabhūti.

³ B. garu°

⁴ Mīn: ekūnavāsa.

⁵ B. pūri°

⁶ B. dhammakāya.

tilokaggamahādhammarājattam patvā pañcacattālisavassā-
ni tesu tesu tñānesu tesam tesam sattānam mahākaruṇā-
samāpattijālam patthāretvā desanāñānam vijambhetvā
dhammam desetvā sāsanaṃ patitthāpesi. Patitthāpetvā ca
pana asītivassāyukakāle vijjotayitvā nibbāyanapadīpajālam
viya anupādisesanibbānadhātuyā parinibbāyi. Maccu-
dhammassa ca nāma tīsu lokesu atimamāyitaḥḥo esa ati-
garukātabbo esa atibhāyitaḥḥo eso ti vijānanasabhāvo
natthi. Bhagavantam yeva tāva tilokaggapuggalam ādāya
gacchati. Kimāgam¹ pana amhe ye vā te vā. Aho
vata acchariyo saṅkhāraddhammo² ti.

Honti c'ettha:

Maccudhammo ca nām 'esa nillajjo ca anottappi
Tilokaggam va ādāya gacchi³ pag eva aññesu⁴.
Yathā goghātako coro māretum yeva ārabhi
Gonam laddhāna lokamhi payoḥjanam va etthakam
Tath 'eva maccurājā ca nīndāguṇam⁵ guṇam idha
Na vijānāti eso hi māretum yeva ārabhi ti.

Sattāhaparinibbute ca bhagavati āyasmā Mahākassapo
tiyaḍḍhasatādhikehi sahasamattehi bhikkhūhi saddhim
Pāvato Kusinārāyam āgacchanto antarāmagge bhagavā
sammāsambuddho parinibbuto ti sutvā avitasoke bhikkhū
rodante disvā vuḍḍhapabbajito Subhaddo nāma bhikkhu
evam vadati: Mā āvuso paridevittha, natthi' ettha soci-
tabbo nāma koci, pubbe mayam bhavāma samanena Go-
tāmena upadduta, idam karoṭṭha idam tumhākam kappati
mā idam karittha na idam tumhākam kappati ti seyyathā
pi ipasāmikena dāso ti, idāni pana mayam yaṃ yaṃ
icchāma taṃ taṃ sakkā kātum yaṃ yaṃ pana na icchāma
taṃ taṃ sakkā akātum ti. Taṃ sutvā: idisaṃ pana veri-
puggalam⁶ paṭicca sammāsambuddhassa bhagavato sāsa-
nam khippam antaradhāyeyya⁷, idāni suvaṇṇakkhandha-

¹ Min: kimaṅga.

² B. saṃsāra°

³ B. gaccham.

⁴ D. aññesu. ⁵ A. tīndagunam or ninda°. B. has bhinda°
corrected to hinda°

⁶ B. veri°

⁷ B. antaradhāreyyam.

sadiso sarīro samvijjamāno¹ yeva dukkheṇa nipphādite sāsane mahābhayaṃ uppajji, idiso puggalo aññaṃ idisaṃ puggalaṃ sahāyaṃ labhivā vuddhim āpajjanto sāsanaṃ hāpetuṃ sakkuṇeyya maññe ti cittakheḍaṃ² patvā dhammasamvegaṃ labhivā imaṃ bhikkhuṃ idh' eva seta-vatthaṃ nivāsāpetvā sarīre bhasmena³ vikiritvā bahiddhā karissāmi ti cintesi.

Tadā āyasmato Mahākassapatherassa etad ahoṣi: Idāni samaṇassa Gotamassa sarīraṃ samvijjamānaṃ yeva parisā⁴ vivādaṃ karonti ti manussā upavadissanti ti⁵. Tato pacchā imaṃ vitakkaṃ vūpasametvā khamitvā: sammāsambuddho bhagavā parinibbāyaṃāno pi, tena pana desito dhammo samvijjati, tena desitassa dhammassa thiraṃ⁶ patitthāpa-natthāya saṃgāyiyamānaṃ idisehi puggalehi sāsanaṃ na antaradhāyissati, ciraṃ tthassati yevā ti manasikarivā bhagavato diṇṇapamsukūlacivarādivasena dhammānuggahaṃ anussaritvā bhagavato parinibbānato tatiye māse āsāhi-māsassa punṇamito pañcame divase Rājagahe Sattapaṇṇi-guhāya Ajātasattun nāma rājānaṃ nissāya pañcahi ara-hantasatehi saddhim sattamāsehi paṭhamāṃ saṃgāyanaṃ akāsi.

Tadā aṭṭhacattālīsadhikasatakaliyugaṃ anavasesato apanetvā kaliyugena sāsanaṃ samaṃ katvā tthapesi. Yadā pana Ajātasatturañño rajjaṃ patvā aṭṭha vassāni honti tadā Marammaratthe Takom-samte⁷ pure Jambudī-padhaṇṇassa nāma rañño rajjaṃ patvā atirekapañcavassāni ahesun ti.

Imissaṃ ca paṭhamasaṅgītiyaṃ āyasmā Mahākassapo āyasmā Upāli āyasmā Ānando āyasmā Anuruddho cā ti evamādayo pañcasatapaṇṇā mahātherā paṭhamāṃ saṃ-gāyivā sāsanaṃ anuggaheṣuṃ.

Evam Subhaddassa vuddhapabbajitassa dutthavacanaṃ sāsanaṃ anuggahe⁸ kāraṇaṃ nāma ahoṣi. Subhaddo ca

¹ B. saviijjamāno. ² S. D. cittukkhedhaṃ.

³ B. bhasnena. ⁴ B. purisā. ⁵ Sg. upavadissanti.

⁶ B. thiraṃ. ⁷ Min: Ta-ko-ñāḥ-satve. D. Ta ko ñāḥ sañāḥ satve. Sg. Takonāḥsantaṃ.

⁸ B. and Min. sāsane anuggahassa.

nāma buddhapabbajito Ātumanagaravāsi hoti kannakakuliko. So yadā bhagavā Ātumaṃ nagaraṃ gacchati tadā attāno putte dve sāmaṇere kappakakammam kārāpetvā laddhehi taṇḍulatelādīhi vatthūhi yāgum pacitvā sasamghassa budhassa adāsi. Bhagavā pana tāni apatiggahetvā kāraṇaṃ pucchitvā vigarahitvā akappiyasā dānadukkaṭṭāpattim kappakapubbassa bhikkhussa khuradhāraṇadukkaṭṭāpattiṃ ca paññāpesi. Taṃ kāraṇaṃ paṭicca veraṃ bandhitvā sāsanaṃ viddhamsitukāmatāya tattaka-ayogulaṃ gilitvā uggiranto viya idisaṃ duṭṭhāvacanaṃ vadī ti.

Ajātasatturājā ca: tumhākaṃ bhante dhammacakkaṃ hotu, mama āpācakkaṃ pavattissāmi, vissatṭhā lutvā saṃgāyantū ti anuggahesi. Ten' esa paṭhamam sāsana-nuggaho rājā ti veditabbo. Mahākassapadīnaṃ ca arahantaṃ pañcasatanaṃ sissaparamparā anekaṃ honti ganana-pathaṃ vitivattā. Yaṃ ettha ito paraṃ vattabbaṃ taṃ Atthakathāyaṃ vuttanayena veditabbam.

Te pana mahātherā saṃgāyitvā parinibbāyimsū ti.
Honti c'ettha:

Iddhimanto ca ye therā paṭhamasaṃgitiṃ katvā

Maccuvasaṃ vasampattā

Kiñcāpi iddhiyo santi tathā pi tā jalitvā

Nibbāyimsu vasaṃ maccum¹ patvā te chinnapakkhā va

Kā kathā² va ca amhākaṃ amhākaṃ gahaṇe pana

Maccuno natthi bhāro ca evaṃ dhāreyya¹ paṇḍito ti.

Ayaṃ paṭhamasaṃgitikathāsaṅkhepo.

Tato paraṃ vassasataṃ tesam sissaparamparāsūsanaṃ dhāretvā āgamamsu. Ath' ānukkamena gacchantesu ratti-divasesu vassasataparinibbute bhagavati Vesālīkā Vajji-puttakā bhikkhū Vesāliyaṃ: kappati siṅgilonakappo, kappati dvaṅgulakappo, kappati gāmantarakappo, kappati āvāsakappo, kappati anumatikappo, kappati ācinnakappo, kappati

¹ A. maccu (vasaṃ omitted).

² Min: dhareyya.

amathitakappo¹, kappati jalogi pātum², kappati adasakam nisīdanam, kappati jātārūparajatan ti imāni dasa vatthūni dīpesum.

Tesaṃ Susunāgaputto Kālāsoko nāma rājā pakkho ahoṣi. Tena kho pana samayena āyasmā Yaso Kākaṇḍaputto³ Vajjisu cārikam caramāno Vesālīkā kira Vajjiputtakā bhikkhū Vesāliyaṃ dasa vatthūni dīpenti ti sutvā na kho pan' etaṃ patirūpaṃ yvāhaṃ⁴ dasabalassa sāsanavipattiṃ sutvā appossukko bhaveyyaṃ haṇḍāhaṃ adhammavādino niggaheṭvā dhammaṃ dīpessāmi ti cintayanto yena Vesālī tad avasari. Tadā āyasmā Mahāyaso Revata-Sabbakāmi-ādīhi sattasatehi arahantehi saddhiṃ saṅgāyissāmi ti Vesāliyaṃ Valukārāmaṃ āgacchi. Vajjiputtakā ca bhikkhū upārambhacittā⁵ Kālāsokam nāma rājānaṃ upasaṃkamitvā: mayaṃ kho mahārāja imasmiṃ mahāvanārāme gandhakuttiṃ rakkhitvā vasāma. Idāni mahārāja adhammavādino aṃhe bhikkhū vilumpitukāma viddhamsitukāma āgatā ti ārocesum Kālāsoko ca mahārāja āgantukānaṃ bhikkhūnaṃ appavisanatthāya nivārethā ti amacce pesesi. Amaccā ca nivāretum gacchantā devatānaṃ ānubhāvena bhikkhū na passanti. Tadahe ca rattibhāge Kālāsokamahārājā lohakumbhiniraye paccanūkārena⁶ supinaṃ passi. Tassar añño bhaginī Nandā nāma therī ākāseṇa āgacchanti dhammavādino mahāthere niggaṇhitvā adhammavādinam bhikkhūnaṃ paggaḥaṇe dosabahalattam⁷ pakāsetvā sāsanaṃ paggaḥaṇatthāya ovādaṃ akāsi.

Kālāsokarājā ca saṃvegapatto hutvā āyasmantānaṃ Mahāyasatherādīnaṃ ca khamāpetvā⁸ Ajātasatturājā viya saṃgāyane paggaḥaṇaṃ akāsi.

Āyasmā Mahāyasatherādayo ca Kālāsokam rājānaṃ nissāya Valukārāme Vajjiputtakānaṃ bhikkhūnaṃ pakāsitāni adhammavattthūni bhinditvā atthahi māsehi dutiya-saṃgāyanaṃ akamsu.

¹ A. amadhita. B. corrects to amathikata°

² B. corrects to jalobhī° Min: jalogiṃ pātum.

³ B. Min: Kākaṇḍaka° ⁴ Min: yo°

⁵ S. upārambhakā. ⁶ MSS. pakana° ⁷ A. °bahalatam.

⁸ S. cānāpetvā.

Tadā ca Majjhimadesse Pāṭaliputtanagare Susunāgarāṇṇo puttabhūtaṣṣa Kāḷāsokaraṇṇo abhisekaṃ patvā dasa vassāni ahesuṃ. Marammaratṭhe pana Sirikhettanagare Dvattaponkassa nāma raṇṇo abhisittakāḷato pure ekavassaṃ ahosi, jinasāsanam pana vassasataṃ ahosi.

Imissaṃ ca dutiyasaṃgītiyaṃ Mahāyasa-Revata-Sabbakāṃpamukhā sattasatapamāṇā mahātherā dutiyaṃ saṃgāyitvā dutiyaṃ sāsanaṃ paggaheṣuṃ.

Āyasmā Mahāyasathero ca nāma pañcahi etadaggaṭṭhānehi bhagavatā¹ thomitassa Ānandatherassa saddhivihāriko ahosi. Vajjiputtakāṇaṃ bhikkhūnaṃ adhammavattudīpanaṃ² dutiyasaṃgītiyaṃ kāraṇaṃ eva. Kāḷāsokarāja ca pag eva adhammavādibhikkhūnaṃ saḥāyo pi samāno³ puna dhammavādibhikkhūnaṃ saḥāyo hutvā anuggahaṃ akāsi. Tasmā dutiyasāsanapaggaho⁴ rājā ti veditabbo.

Dutiyasaṃgītiyaṃ pana Mahāyasathera-Revata-Sabbakāṃpamukhānaṃ sattasatānaṃ mahātherānaṃ sissaparaparā anekā honti gananaṃ pathaṃ vitivattā. Yaṃ ettha ito paraṃ vattabbam taṃ Atthakathāyaṃ vuttanayena veditabbam. Te pana mahātherā dutiyaṃ saṃgāyitvā⁵ parinibbāyimsū ti.

Honti c'ettha:

Buddhimanto ca ye therā
Dutiyasaṃgītiṃ katvā
Sāsanaṃ paggaḥitvāna
Maccuvasaṃ vasampattā⁶

Iddhimanto pi ye therā
Maccuno tāva vasaṃ gamiṃ
Kathaṃ yeva mayaṃ muttā
Tato ārakā muccanā ti.

Ayaṃ dutiyasaṃgītikathāsaṅkhepo.

¹ D. °to. ² B. corrects to dīpanadutiya°

³ D. paya pi yamāno. ⁴ A. and S. dutiyasāsana°

⁵ B. saṃgāyitā. ⁶ Min: vasaṃ sampattā.

Tato param aṭṭhatimsādhikāni dvevassasatāni sammā-sambuddhassa bhagavato sāsanaṃ nirākulaṃ ahosi nirab-budaṃ. Aṭṭhatimsādhike pana dvivassasate sampatte Pāṭaliputtanagare Siri-Dhammāsokassa rañño nāma kāle Nigrodhasāmaṇeraṃ paṭicca buddhasāsane paṣīditvā bhikkhusaṃghassa lābhasakkāraṃ bāhullaṃ ahosi.

Tadā saṭṭhisahassamattā¹ titthiyā lābhasakkāraṃ apek-khitvā apabbajitāpi pabbajitā viya hutvā uposathapavā-
raṇādikammesu pavisanti.

Seyyathā pi nāma haṃsānaṃ majjhe bakā
yathā ca gunnam² majjhe gavajā
yathā ca sindhavānaṃ³ majjhe gadrabhā ti.

Tadā bhikkhusaṃgho idāni aparisuddhā⁴ parisā ti manasikaritvā uposathaṃ na akāsi. Sāsane abbudaṃ hutvā satta vassāni uposathapavāraṇāni bhijjanti. Siri-Dhammāsoko ca rājā taṃ sutvā taṃ adhikaraṇaṃ vūpa-samehi uposathaṃ kārāpehi ti ekaṃ amaccam pesesi. Amacco ca bhikkhū uposathaṃ akattukāme kim karissā-mīti rājānaṃ paṭipucchitum avisahatāya sayāṃ mūlho hutvā aññena mūlhena mantetvā sace bhikkhusaṃgho uposathaṃ na kareyya bhikkhusaṃghaṃ ghātetukāmo mahārājā ti sayāṃ mūlho hutvā mūlhassa santikā mūlha-vacanāṃ sutvā vihāraṃ gantvā uposathaṃ akattukāmaṃ bhikkhusaṃghaṃ ghātesī.

Rājā ca taṃ sutvā ayaṃ bālo mayā anāṇatto va hutvā idisaṃ luddakammaṃ⁵ akāsi. ahaṃ pāpakammato muñ-cissāmi vā mā vā ti dvelhakaajāto hutvā Mahā-Moggaliputta-Tissatheraṃ Gaṅgāya paṭisotato ānetvā taṃ kāraṇaṃ therāṃ pucchi. Thero ca dīpakatittirajātakena acetana-tāya pāpakammato mocessasi⁶ ti vissajjesi. Sattāhaṃ pi titthiyānaṃ vādaṃ Siri-Dhammāsokarañño sikkhāpesi vādena vādaṃ tulayitvā saṭṭhisahassamatte titthiye sāsanaṃ

¹ B. °sahassāṇ ca. ² B. guṇṇānaṃ. ³ D. omits.
⁴ B. bhijjissanti D. sijjanti. ⁵ D. laddha°
⁶ D. mocessahi ti.

bāhiram akāsi. Tadā pana uposatham akāsi. Bhagavatā vuttaniyāmen' eva Kathāvatthuñ ca bhikkhusamghamajjhe vyākāsi. Asokārāme ca sahasamattā mahātherā navahi māsehi samgāyimsu. Tadā Majjhimadesa Pāṭaliputtanagare Siri-Dhammāsokarañño rajjam patvā atthārasa vassāni ahesun ti.

Marammaratthe pana Sirikhetthanagare Ram-pom-kassa nāma rañño rajjam patvā dvādasa vassanī¹ ahesun ti. Imissañ ca tatiyasamgītiyam Mahā-Moggaliputta-Tissathero nāma dutiyasamgāyak² hi mahātherehi Brahmālokam gantvā sāsanaassa paggahanattham Tissam nāma Mahābrahmānam āyācitanīyāmena tato cavitvā idha Moggaliyā nāma brahmanīyā kucchimhi nibbattasatto. Labhasakkaram apekkhitvā satthimattānam titthiyanam samapālayam katvā uposathapavāraṇādīsu kammesu pavesanam parisāya² asuddhattā satta vassāni uposathassa akāraṇāni ca sāsanaassa paggahane kāraṇam eva Mahā-Moggaliputta-Tissa-Majjhantika-Mahādevapamukhā mahātherā tatiyam samgāyitvā tatiyam sasanam paggahesun.

Siri-Dhammāsokarāja ca titthiyanam vadam sallakkhetvā titthiye bahisāsana-karanādīhi sāsanaassa paggaho rājā ti veditabbo. Mahā-Maggaliputta-Tissa-Majjhantika-Mahādevapamukhānam sahasamattānam mahātherānam sissu-paramparā anekā honti ganānapatham vitivattā.

Yam ettha ito param vattabbam tam Atthakathāyam vuttanayena veditabbam. Te pana mahātherā tatiyam samgāyitvā parinibbāyimsu ti.

Honti c'ettha:

Mahiddhikā pi ye therā
Samgāyitvāna sāsane
Maccuvasam va gacchimsu
Abbhagabbham va bhākarō.

¹ D. °dvi.

² A. parihāya.

Yathā ete ca gacchanti
Tathā mayam pi gacchāma.
Ko nāma maccunā mucce
Maccuparāyanā sattā.

Tasmā hi paṇḍito poso
Nibbānaṃ pana accutaṃ.
Tass' eva sacchikattāya¹
Puññaṃ kareyya sabbadā ti.

Ayaṃ tatiya-saṃgītikathā-saṅkhepo.

Tato paraṃ kattha² sammāsambuddhassa bhagavato
sāsaṇaṃ sutthu patitthahissatī ti vimameitvā Mahā-Moggali-
putta-Tissathero paṇḍitadeśe jinasāsaṇassa supatitthi-
yamānabhāvaṃ passitvā nava ṭhānāni jinasāsaṇassa patitthā-
panatthāya viṣuṃ viṣuṃ mahāthere pesesi seyyathidaṃ
Mahā-Mahindatheraṃ Sihaḷadipaṃ pesesi: Tvaṃ etaṃ
dipaṃ gantvā tattha sāsaṇaṃ patitthāpehi ti. Soṇatheraṃ
Uttaratheraṃ ca Suvaṇṇabhūmiṃ, Mahārakkhitatheraṃ
Yonakalokaṃ, Yonakarakkhitatheraṃ Vanavāsiraṭṭhaṃ,
Dhammarakkhitatheraṃ Aparantarāṭṭhaṃ, Majjhantika-
theraṃ Kasmīragandhārāṭṭhaṃ, Mahā-Revatatheraṃ Ma-
himsakamaṇḍalaṃ, Mahā-Dhammarakkhitatheraṃ Mahā-
raṭṭhaṃ, Majjhimatheraṃ Cīnaraṭṭhaṃ ti. Tattha ca upa-
sampaḍapahonakena saṃghena saddhiṃ pesesi. Te ca
mahātherā viṣuṃ viṣuṃ gantvā³ sāsaṇaṃ tattha tattha
patitthāpesuṃ. Patitthāpetvā c'eva tesu tesu ṭhānesu bhik-
khūnaṃ kāsāvapajjotena vijjotamānā abbhamaṃ dhūmarajo⁴
Rāhusaṅkhātehi vimutto viya nisānātho jinasāsaṇaṃ anan-
tarāyaṃ hutvā patitthāsi.

Tesu pana navasu ṭhānesu⁵ Suvaṇṇabhūmi nāma adhunā
Sudhammanagaraṃ eva. Kasmā paṇ' etaṃ viññāyati ti ce⁶:

Maggānumānato ṭhānānumānato vā. Kathaṃ maggānu-
mānato?

¹ A. and B. sacchikatthāya. ² Min: kathaṃ S. kattha.

³ S. omits. ⁴ A. and B. abbhahima^o S. cādūma rajo pesesi. ⁵ S. omits. ⁶ Min: ca.

Ito kira Suvannabhūmi¹ sattamattāni yojanasatāni honti. Ekena vātena gacchanti nāvā sattahi ahorattehi gacchanti. Ath' ekasmiṃ samaye evaṃ gacchanti nāvā sattāham pinadīghavattamacchapiṭṭhen'² eva gatā ti Atthakathāyaṃ vutteṇa Sihaladīpato Suvannabhūmiṃ gatamaggapamāṇena Sudhammapurato Sihaladīpaṃ gata-maggapamāṇam sameti. Sudhammapurato kira hi Sihaladīpaṃ sattamattāni yojanasatāni honti. Ūjūmvāyu-āga-manakāle gacchanti vāyunāvā sattahi ahorattehi sampā-puṇāti. Evam maggānumānato viññāyati.

Kathaṃ thānānumānato. Suvannabhūmi kira mahāsa-muddasamīpe tiṭṭhati. Nānāverajjakānam³ pi vāṇijānaṃ upasaṃkamanatthānabhūtaṃ mahātittinaṃ hoti. Ten' eva mahājanakakumārādayo Campānagarādito⁴ samvoharatthāya nāvāya Suvannabhūmiṃ āgacchanti⁵. Sudhammapuram pi adhunā mahāsamuddasamīpe yeva tiṭṭhati. Evam thānā-numānato viññāyati ti.

Apare pana Suvannabhūmi nāma Haribhūjarattham⁶ yevā ti vadanti, tattha suvaṇṇassa bāhullattā ti vadanti. Aññe pana⁷ Siyāmarattham yevā ti vadanti. Tam sabbam vimamsitabbaṃ.

Aparantaṃ nāma visuṃ ekarattham evā ti apare vadanti. Aññe pana Aparantaṃ nāma Sunāparantarattham evā ti vadanti. Tam yuttam eva. Kasmā? Aparantaṃ nāma Sunāparantarattham evā ti viññāyati ti ce atthakathāsu. Dvili nāmehi vuttattā Uparipannāsattakathāyaṃ hi Salā-yatanasamyuttatthakathāyaṃ ca atthakathācariyehi Sunā-parantaratthe Koṇḍadhānatherena(?) salākādānādhikāre⁸ laddhe tadaggaṭṭhānataṃ dassentehi⁹ Aparantarattham sunasaddena yojetvā vuttaṃ. Dhammapadatthakathāyaṃ pana Aṅguttaratthakathāyaṃ ca tam eva rattham vinā sunavaddena vuttaṃ. Sunasaddo¹⁰ c'ettha puttapariyāyo¹¹.

¹ B. °bhūmi.

² B. sattāham pi nidiyā vaṭṭa° A. pi nadīghāya vaṭṭa°

³ B. Verājjakānam. ⁴ A. Cammā°

⁵ Min: and B. agamamsūti ti. ⁶ D. °ratthe.

⁷ A. aññena. ⁸ A. and B. silākā° D. salākādi nāmika there.

⁹ A., B. and D. dassantehi. ¹⁰ D. sadde. ¹¹ D. vutta°

Mandhāturañño jetthaputto catudīpavāsino pakkositvā¹ tesam visum visum nivāsattāhanam niyyūdesi². Tattha uttaradīpavāsīnam tthānam³ Kururattāham nāma, pubba-dīpavāsīnam⁴ pana Vedeharattāham nāma pacchimadīpavāsīnam Aparantam nāma. Tattha pacchimadīpe jātattā⁵ te sunasaddena vuttā. Tatra jātā pi hi tesam puttā ti vā sunā ti vā vuttā yathā Vajjiputtakā bhikkhū ti. vatticchāvasena vā vācāsīlittāvasena ca idam eva sunasaddena visesetvā voharanti ti datthabham.

Yonakarattāham nāma Yavanamanussānam nivāsattāhanam eva. Jam-may⁶ iti vuccati.

Vanavāsīrattāham nāma Śīrikhettanagarattāhanam eva. Keci pana Vanavāsīrattāham nāma ekam rattāham eva na Śīrikhettanagarattāhanam ti vadanti. Tam na sundaram. Śīrikhettanagarattāhanam eva hi Vanavāsīrattāham nāma. Kasmā pan' etam viññāyati ti ce imassa anbhakam rañño bhātikarāñño kule Śīrikhettanagare gumbehi⁷ paṭicchādite ekasmiṃ paṭhavīmañce⁸ anto nimmujjitvā tthitam porāṇīkam⁹ ekam lohamayabuddhapāṭibimbam paṭilabhi. Tassa ca pallaṅke idam Vanavāsīrattāhavāsīnam pūjanattāyā ti ādinā porāṇakalekhanam¹⁰ dissati. Tasmā yev' etam viññāyati ti.

Kasmīragandhārarattāham nāma Kasmīrarattāham Gandhārarattāhan ca. Tāni pana rattāhani ekābaddhāni hutvā tiṭṭhanti. Ten' eva Mājjhantikattheram ekam dvīsu rattāhesu pesesi. Janapadattā pana napuṇisakekattam bhavati. Tadā pana ekassa rañño ānāya patitthānavisayattā ekatthavacanena¹¹ Atthakathāyam vuttan ti pi vadanti.

Mahīpsakamaṇḍalan nāma Andhakarattāham yam Yakkhapurarattāhan ti vuccati.

Mahāratthāham nāma Mahānagararatthāham. Adhunā hi

¹ A. pappositvā. ² B. vāsattāhanam niyyādeti. C. na vāsa°

³ A. and B. dhānam. ⁴ A. navātattāhanam.

⁵ B. pubbadaja pacchimadaja. C. jātattā.

⁶ B. Jan—may. D. yam yaññamayā. ⁷ B. rambhehi.

⁸ B. puñce. Min: paṭhavi puñje. ⁹ B. porāṇitam.

¹⁰ B. porāṇa° ¹¹ A. ekattavacanena.

Mahārattham eva nagarasaddena yojetvā **Mahānagararatthan** ti voharanti ti. **Siyāmaratthan** ti pi vadanti ācariyā.

Cīnaratthan nāma Himavantena ekābaddham hutvā tthitam **Cīnarattham** yevā ti.

Idam sāsanaṃ navasu tthānesu viṣuṃ viṣuṃ patitthānam.

Idāni ādito paṭṭhāya theraparamparākathā vattabbā. **Sammāsambuddhasa** hi bhagavato saddhivihāriko **Upāli-thero**, tassa sisso **Dāsakathero**, tassa sisso **Soṇakathero**, tassa sissā **Siggavathero**, **Caṇḍavajjithero** ca¹, tesam sisso **Moggaliputta-Tissathero** ti ime pañca mahātherā sāsanaṃ ādibhūtā ācariyaparamparā nāma. Tesam hi sissaparamparabhūtā theraparamparā yāvajjatanā na upacchindanti². **Ācariyaparamparā** ca lajjibhikkhū yeva pavesetvā kathetabbā no alajjibhikkhū. Alajjibhikkhū nāma hi bahussutā pi samāna lābhagaru-lokagaru-ādīhi dhammantim nāsetva sāsanaṃ mahābhayaṃ uppādentī ti. **Sāsana-rakkhanakamman** nāma hi lajjinaṃ yeva viṣayo no alajjinaṃ, ten' ahu porāṇa: Mahātherā anāgate sāsanaṃ ko nāma rakkhissati ti anupekkhivā anāgate sāsanaṃ lajjino rakkhissanti lajjino rakkhissanti lajjino rakkhissanti ti tikkhattuṃ vācam nicchāresuṃ.

Evam Majjhimādese pi alajjipuggalā bahu santi ti veditabbā.

Parinibbānato hi bhagavato vassasatānam upari pubbevuttanayen' eva **Vajjiputtakā** bhikkhū adhammavattthūni dipetvā paṭhamasamgītikāle bahikātehi pāpabhikkhūhi saddhim mantetvā sahāyaṃ gavesetvā mahāsamgītivohārena mahātherā viya saṃgītiṃ akāmsu.

Katvā ca viṣuṃ³ gaṇā ahesuṃ. Aho vata idam⁴ hasitabbaṃ kammaṃ. Seyyathā pi nāma jarasiṅgūlo catupadasāmaññena mānaṃ jappetvā attānaṃ sihaṃ viya maññitvā siho viya sihanādaṃ nadi ti te pāvacaṇaṃ yathābhūtaṃ ajānitvā saddachāyāmatteṇa yathābhūtaṃ atthaṃ nāsiṃsu⁵: Kiñci kiñci⁶ pāvacaṇaṃ pi apanesuṃ tañ ca sakagaṇe

¹ B. corrects to caṇḍavajji° A., S. and D. canda°

² D. omits. ³ B. omits viṣuṃ. ⁴ B. iti.

⁵ B. nāmasiṃsu. ⁶ B. kañci. D. kiñci pi,

yeva hoti na dhammavādigane. Dhammavinayaṃ vikopetvā yath'icchitavaseneva carimsu. Ayaṃ pana Mahāsaṃgīti nāma. Eko adhammavādī gaṇo tato pacchā kālāṃ atikkante tato yeva aññamaññaṃ vādato bhijjitvā Gokuliko nāma eko gaṇo Ekavyokāro¹ nāma eko ti dve gaṇā bhijjanti².

Tato pacchā Gokulikagaṇato yeva aññamaññaṃ bhijjitvā Bahussutiko nāma eko gaṇo Paññattivādo nāma eko ti dve gaṇā bhijjimsu. Puna pi tehi yeva gaṇehi Cetiyavādo nāma eko gaṇo bhijji. Tato pacchā cirakālāṃ atikkante dhammavādigane hi visabhāgagaṇaṃ pavisitvā Mahimsāsako nāma eko gaṇo Vajjiputtako nāma eko ti dve gaṇā bhijjimsu. Tato pacchā pi Vajjiputtakagaṇato yeva aññamaññaṃ bhijjitvā³ Dhammuttariko nāma eko gaṇo Bhaddayāniko nāma eko gaṇo Channāgāriko⁴ nāma eko Sammiti⁵ nāma eko ti cattāro gaṇā bhijjimsu. Puna pi Mahimsāsakagaṇato aññamaññaṃ bhijjitvā Sabbatthivādo⁶ nāma eko gaṇo Dhammaguttiko⁷ nāma eko Kassapiyo va nāma eko Saṃkantiko nāma eko Suttavādo nāma eko ti pañca gaṇā bhijjimsu.

Evam Majjhimaḍḍese dutiyasaṃgītiṃ saṃgāyantaṇaṃ mahātherānaṃ dhammavāditheravādagaṇato viṣuṃ viṣuṃ bhijjamānā adhammavādigāṇā sattarasavidhā ahesuṃ. Te ca adhammavādī gaṇā sāsane theraparamparāya anantogadhā. Te hi sāsane upakārā na honti theraparamparāya ca pavesetvā gaṇitaṃ na sakkā. Yathā haṃsagaṇe⁸ bako⁹ yathā ca gogaṇe gavaḷo yathā ca suvaṇṇagaṇe¹⁰ hāraḷo¹¹ ti

Mahā-Kassapatherādito pana āgatā theraparamparā Upāli-Dāsako c'evā ti ādinā Parivārahandaḷe Samantapaṣādikatthakathāyaṇā ca āgatanāyeneva veditaḷḷā.

Upālitherādiṇaṃ parisuddhācārādini anumānetvā yāva Moggaḷiputta-Tissa-thero¹² tāva tesāṃ therānaṃ parisuddhācārādini ti sakkā ñatumaṃ.

¹ B. byotāro. Min: Ekavyokāro. ² B. bhijjimsu.

³ A. sajjitvā. ⁴ Min: Chandāgāriko ⁵ B. Chanamutiko. A. Samuddiko. D. Samuko. S. Samutiko. ⁶ B. Sabbatti^o

⁷ A., B., D., S. kuttiko. ⁸ B. Tathāyaṃ haṃsagaṇe.

⁹ Min: bakā. ¹⁰ B. corrects to supanna^o ¹¹ D. kuṭṭho.

¹² A., B. and S. ttherā.

Seyyathā pi nadiyā upari sote meghavassana¹ anumānetvā adho sote nadiyā udakassa bāhullabhāvo viññātum sakkā ti ayam kārāṇanumanānayo nāma. Yāva pana Moggaliputta-Tissathero² tāva therānaṃ parisuddhācārādini anumānetvā Upālitherassa parisuddhācārādini ti sakkā ñātum.

Seyyathā pi nāma upari dhūmaṃ passitvā anumānetvā aggi atthi ti sakkā ñātun ti ayam phalānumānānayo nāma. Ādibhūta³ pana Upālitherassa avasānabhūta⁴ ca Moggaliputta-Tissatherassa parisuddhācārādini anumānetvā majjhe Dāsaka-Soṇa-Siggavādīnaṃ therānaṃ parisuddhācārādini ti sakkā ñātum.

Seyyathā pi nāma silāpaṭṭassa orabhāge pārabhāge ca migapadavalañjana⁵ disvā anumānetvā majjhe apākaṭaṃ padavalañjanaṃ atthi ti sakkā ñātun ti ayam migapadavalañjanaṃ nāma. Evaṃ tihi nayehi ayam theravādagāṇo dhammavādī lajjī pesaḷo ti veditabbo. Evaṃ uparinayo⁶ netabbo theraparamparā ca yāva potthakārūlhā Parivārakkhandhake Samantapāsādikāyaṃ⁷ ca tato Mahindo Itthiyo ti⁸ adinā vuttanayena veditabbā ti.

Iti Sāsana⁹vamse navatthūnāgatasāsana¹⁰vamsakathāmaggo nāma paṭhamo paricchedo.

Idāni Sihala¹¹dīpasāsana¹²kathāmaggaṃ vattum okāso anupatto. Tasmā tam vakkhāmi.

Sihala¹³dīpaṃ hi sāsana¹⁴sa patiṭṭhānabhūta¹⁵cetiya¹⁶gabbhasadisam¹⁷ hoti. Sammāsambuddho kira Sihala¹⁸dīpaṃ dharmānakāle pi tikkhattum¹⁹ agamāsi. Paṭhamam²⁰ yakkhānaṃ damanattam²¹ ekako va gantvā yakkhe dametvā 'mayi parinibbute Sihala²²dīpe sāsanaṃ patiṭṭhapissati' ti Tambapaṇṇidīpe rakkham²³ karonto²⁴ tikkhattum²⁵ dīpaṃ āviñchi²⁶.

¹ A. and B. vassāni. D. °vassam na.

² A. and B. therā. ³ D. adisutassa.

⁴ B. valañjanaṃ. D. S. °añcanaṃ.

⁵ B. pi nayo. A. uparivinayo. ⁶ B. °pāsādikācayaṃ ca.

⁷ A. and D. Itthiyo. ⁸ S. namana°

⁹ B. ārakkham. ¹⁰ S. kāronto. ¹¹ B. āvicchi.

Dutiyaṃ mātulabhāgineyyānaṃ nāgarājūnaṃ damanattthāya ekako va gantvā te dametvā agamāsi. Tatiyaṃ pañca-bhikkhusataparivāro gantvā Mahācetiyaṭṭhāne ca Thūpārā-macetiyaṭṭhāne ca Mahābodhipatitṭhitattthāne¹ ca Mahi-yāṇanacetiyaṭṭhāne ca Mutiṅgaṇacetiyaṭṭhāne² Dīghavāpi-cetiyaṭṭhāne ca Kalyāṇiyacetiyaṭṭhāne ca nirodhasamāpattim samāpajjitvā nisīdi.

Tadū ca pana sāsanaṃ ogāhetvāna tāva tiṭṭhati. Pacchā pana yathāvuttatheraparamparāya samabhinivīṭṭhena Mahā-Moggaliputta-Tissatherena pesito Mahā-Mahindathero jinacakke pañcatimsādhike dvisate sampatte dutiyakattikamāse Itṭhiyena³ Uttiyena Sambalena Bhaddasālena cā ti etehi therehi saddhim⁴ Sihaḷadīpaṃ agamāsi. Soṇuttara-ttherādayo jinacakke pañcatimsādhike dvisate sampatte dutiyakattikamāse yeva sāsanaṃ patitṭhāpanattthāya attano attano sampattabhārābhūtaṃ taṃ taṃ ṭhānaṃ agamamsu.

Mahā-Mahindathero pana satta māsāni āgametvā⁵ jinacakke chattimsādhike dvisate sampatte jeṭṭhamāsassa puṇṇamiyaṃ Sihaḷadīpaṃ sāsanaṃ patitṭhāpanattthāya agamāsi. Ten' eva tesu navasu ṭhānesu Sihaḷadīpaṃ cha-ttimsādhike dvisate agamāsi⁶. Aññāni pana atṭha ṭhānāni pañcatimsādhikadvisate yeva agamāsi ti visum vavattha-petabbo. Kasmā pana Mahā-Mahindathero satta māsāni āgametvā sabbapacchā Sihaḷadīpaṃ āgacchatī ti? Tadā Sihaḷadīpe Muṭasivo⁷ nāma rājā jarādubbalo ahosi sāsanaṃ paggaḥetum asaṃmattho⁸. Tassa pana putto Devānaṃ-piya-Tisso nāma rājakumāro daharo sāsanaṃ paggaḥetum samattho bhavissati. So ca Devānaṃpiya-Tisso rājānaṃ tāva labhatu Vedissakagirinagare⁹ mātuyā saddhim nātaka tāva passāmi ti apekkhitvā¹⁰ satta māsāni āgametvā chattimsādhikadvisate yeva jinacakke Mahā-Mahindathero Sihaḷadīpaṃ gacchatī ti veditabbaṃ.

¹ A. patitṭhitattthānatṭhāne.

² A. and D. Mudiyaṅgaṇa° Mudiṅgaṇa°

³ A. and D. Itṭhiyena. ⁴ S. = pe = māse.

⁵ A. āgamitvā. ⁶ Min: asamasi. ⁷ first Buddha°

⁸ A. asaṃmattho. ⁹ S. corr. Veṭṭisaka°

¹⁰ B. avekkhitvā.

Mahā-Mahindathero ca Itṭiyādīhi therehi catūhi bhāgi-
neyyena-Sumana-sūmaṇserena Bhaṇḍukena nāma upāsakena
cā ti etehi saddhiṃ chattimsādhike dvisate jinacakke
jetṭhamāsassa¹ punṇamiyaṃ suvaṇṇahaṃsā viya jetṭhamāse
nabhaṃ uggantvā ākāsamaggena Anurādhapurassa purat-
thimadisābhāge Missakapabbatakūṭe patiṭṭhāsi.

Jetṭhamāsassa ca punṇamiyaṃ Laṅkādiṇe jetṭhamūla-
nakkhattasabhā hutvā manussā chaṇaṃ² akamsu. Ten'
ev' āha Sārattadāpaniyaṃ nāma Vinayaṭikāyaṃ: Jetṭha-
māsassa punṇamiyaṃ jetṭhalakkhattaṃ mūlanakkhattaṃ
vā hoti ti. Tattha ca punṇamānakkhattaṃ rājamattaṃ te³
punṇamānakkhattavicāraṇanayena⁴ vuttan ti daṭṭhabbaṃ.
Devānaṃ-piya-Tisso ca rājā nakkhattaṃ nāma ghoṣapetvā
chaṇaṃ karethū ti amacce anūpetva cattāḷisapurisasahassa-
parivāro nagaramhā nikkhamitvā yena Missakapabbato
tena pāyāsi migavaṃ kilutukāmo. Atha tasmim pabbate
adhiwatthā ekā devatā migarūpena rājānaṃ palobhetvā⁵
pakkosivā therassa abhimukhaṃ karoti⁶. Thero rājanam
āgacchantam disvā mamaṃ yeva rājā passatu mā itare ti
adhiṭṭhahitvā Tissa Tissa ito ehi ti āha. Rājū taṃ sutvā
cintesi: imasmim dipe jāto sakalo pi manusso maṃ Tisso
ti nāmaṃ gahe tvā ālapitum samattho nāma natthi. Ayaṃ
pana chinnabhinnapaṭadharo bhaṇḍukāsāvavaśano maṃ
nāmena alapati. Ko nu kho ayaṃ bhavissati manusso vā
amanusso vā ti. Thero āha:

Samaṇū mayaṃ mahārāja
Dhammarājassa sāvakū
Taveva⁷ anukampāya⁸
Jambudīpā idhāgatā ti.

Tadā ca Devānaṃpiya-Tisso rājā. Asokarañña pesitena
abhiśekena ekamāsābhisitto hoti⁹ visākhapunṇamāyaṃ

¹ S. A. and B. °māsa. ² D munassā naṃ.

³ Sic MSS. Min: °ttaṇḍe. ⁴ B. °nakkhattaṃ°

⁵ B. palopetvā. ⁶ B. akāsi. ⁷ Min: taṃ eva.

⁸ S. Taveva anukammāya. ⁹ B. ahosi.

hi'ssa abhisekam akāṃsu. So ca Asokarañña pesite dhammapaṇṇākāre ratanattayagunaṇapatisaṃyuttam sāsana-pavattim acirasutam¹ anussaramāno tam therassa: Samanā mayam mahārāja Dhammarājassa sāvakā ti vacanam sutvā ayyā nu kho āgatā ti tāvad eva āvudham nikkhipitvā ekamantaṃ nisidi sammodaniyam katham kathayamāno. — Yath' āha:

Āvudham nikkhipitvāna ekamantaṃ upāvisi

Nisajja rājā sammodi bahum atthūpasamphitan ti².

Sammodaniyam katham ca kurumāne yeva tasmim tani pi cattāḷisapurisasahassāni āgantvā samparivāresum³.

Tadā therō itare pi cha jane dassesi⁴. Rājā disvā ime kadā āgatā ti āha.

Mayā saddhim yeva mahārāja ti.

Idāni pana Jambudīpe aññe pi evarūpā samanā santi ti.

Santi mahārāja etarahi Jambudīpo kāsāvapajjoto isivāta-paṭivāto tasmim —

Tevijjā iddhipattā ca cetopariyāyakovidā

Khīṇāsavā arahanto bahū buddhassa sāvakā ti.

Bhante kena āgat'atthā⁵ ti.

Neva mahārāja udakena na thalenā ti.

Rājā ākāsena āgatā ti aññāsi. Thero atthi nu kho rañño paññaveyyattikan ti vimamsanattāya āsannaṃ ambarukkham ārabha pañham pucchi.

Kin nāmo mahārāja ayaṃ rukkho ti.

Ambarukkho nāma bhante ti.

¹ B. acirabhūtam.

² A. atthupasaññitan.

³ A. sampavāressum.

⁴ Min: dasseti.

⁵ D. āgatattā.

Imaṃ pana mahārāja ambaṃ muñcivā aṇño ambo'atthi vā natthi vā ti.

Atthi bhante aṇṇe pi bahū ambarukkhā ti.

Imaṃ ca ambaṃ te ca ambe muñcivā atthi nu kho mahārāja aṇṇe rukkhā ti.

Atthi bhante te pana na ambarukkhā ti.

Aṇṇe ca ambe anambe ca muñcivā atthi pana aṇño rukkhō ti.

Ayam eva bhante ambarukkhō ti.

Sādhū mahārāja paṇḍito 'si ti. Atthi pana mahārāja te nātakā ti.

Atthi bhante bahūjanā ti.

Te muñcivā aṇṇe keci aṇṇātakā pi atthi mahārāja ti.

Aṇṇātakā bhante nātakehi¹ bahutarā ti.

Tava nātake ca aṇṇātake ca muñcivā atth'aṇño koci mahārāja ti.

Aham² eva bhante ti.

Sādhū mahārāja attā nāma attano neva nātako na aṇṇātako ti.

Atha therō paṇḍito rāja sakkhissati dhammam aṇṇātun ti Cūlahatthipadopamasuttaṃ kathesi.

Kathāpariyosāne rāja tisu saraṇesu patitṭhahi saddhiṃ cattālisāya janasaḥassehi³ ti.

Tato param yaṃ yaṃ vattabbam taṃ taṃ Samantapāsādikādisu vuttanayena veditabbam.

Icevāma Sihalaḍiṇe sāsanaṇuggahakū Mahindatherato ugatā sissaparamparā bahū honti gaṇanapatham vitivattā. Kathaṃ? Mahā - Mahindatherassa sisso Ariṭṭho nāma therō, tassa sisso Tissadatto⁴, tassa sisso Kālasumano, tassa sisso Digho, tassa sisso Dighasumano, tassa sisso Kālasumano⁵, tassa sisso Nāgo, tassa sisso Buddharakkhito, tassa sisso Tisso, tassa sisso Revato, tassa sisso Sumano, tassa sisso Cūlanāgo, tassa sisso Dhammapālito⁶, tassa sisso Khemo, tassa sisso Upatisso, tassa sisso Phussadevo,

¹ Min: nātake ti. ² D. A. ayam.

³ Min: pāpasahasseehi. ⁴ A. Tissadatto.

⁵ A. Vālasumano. ⁶ D. Tisso.

tassa sisso Sumano, tassa sisso Mahāpadumo¹, tassa sisso Mahāsivo, tassa sisso Upāli, tassa sisso Mahānāgo, tassa sisso Abhayo, tassa sisso Tisso, tassa sisso Sumano, tassa sisso Cūlābhayo, tassa sisso Tisso², tassa sisso Cūladevo, tassa sisso Sivo ti. Ayam yāva potthakārūḥsaṅkhātā catutthasamgītikā tāva theraparamparā ti datṭhabbā. Vuttam c'etam Aṭṭhakathāyam: Yāvajjatanā tesam yeva antevāsikaparamparabhūtāya ācariyaparamparāya ābhatan³ ti veditabban ti.

Evam tesam sissaparamparabhūtā ācariyaparamparā yāvajjatanā sāsane pākāṭā hutvā āgacchanti ti veditabbam. Sāsane vinayadharehi⁴ nāma tilakkhaṇasampannehi bhavitabbam. Tīni hi vinayadharassa lakkhaṇāni icchitabbāni.

Katamāni tīni? Suttam c'assa svāgataṃ hoti. Suva-vatthitaṃ⁵ suvinicchitaṃ suddato anuvyañjanato ti idam ekaṃ lakkhaṇam.

Vinaye kho pana tīto hoti asaṃhiro ti idam dutiyaṃ. Ācariyaparamparā kho pan'assa suggahitā hoti sumanasikatā sūpadhāritā ti⁶ idam tatiyaṃ.

Tattha ācariyaparamparā kho pan'assa suggahitā hoti ti theraparamparā sissaparamparā⁷ c'assa suṭṭhu gahitā hoti sumanasikatā ti suṭṭhu manasikatā āvajjitamatte ujja-litapadīpo viya hoti.

Sūpadhāritā ti suṭṭhu upadhāritā pubbāparānusandhito atthato kāraṇato ca upadhāritā attano matim pahāya ācariyasuddhiyā vuttā hoti. Mayhaṃ ācariyo asukācariyassa santike uggaṇhi so asukassā ti evaṃ sabbam ācariyaparamparatheravādaṅgaṃ āharitvā yāva Upālithero sammā-sambuddhassa santike uggaṇhi ti pāpetvā tṭhāpeti. Tato pi āharitvā Upālithero sammā-sambuddhassa santike uggaṇhi, Dāsakathero attano upajjhāyassa Upālitherassa, Soṇakathero attano upajjhāyassa Dāsakatherassa, Siggavathero

¹ D. *omits*. ² A. B. ābhatanti ti.

³ A. Min: °dharo hi.

⁴ Min. and B. supavatti. D. suvapatti.

⁵ D. *adds* yam.

⁶ All MSS. saparamparā. Min: *corr. to* sissa°

attano upajjhāyassa Soṇakatherassa, Moggaliputta-Tissa-thero attano upajjhāyassa Siggavatherassa¹ Caṇḍavajjittherassa cā ti evaṃ sabbam ācariyaparamparatheravādaṅgam āharitvā attano ācariyam pāpetvā ṭhapeti. Evaṃ uggahitā hi ācariyaparamparā suggahitā hoti. Evaṃ asakkontena pana dve tayo parivattā uggahetabbā. Sabbapacchimena hi nayena yathā ācariyo ca ācariyācariyo ca pālīn ca paripucchañ ca vadanti tathā ñātum vaṭṭati ti. Yathāvuttatheraparamparā pana bhagavato dhaṃmānukālato paṭṭhāya yāva potthakārūh² mukhapāṭhen'eva piṭakattayam dhāresum. Paripuṇṇam pana katvā potthako likhitvā na ṭhapenti.

Evaṃ mahātherā dukkarakammam katvā sāsanaṃ paggaṇhimsu. Tatr' idam vatthu.

Sihāladīpe kira Caṇḍalatissābhayena saṅkhubhivā³ devo ca avassitvā dubbhikkhabhayam uppajji. Tada Sako devānam indo āgantvā tumhe bhante tepitakam⁴ dhāretum na sakkhissatha, nāvam pana aruhitvā Jambudīpam gacchatha⁵. Sace nāvā appahonakā bhaveyya kaṭṭhena vā velunā vā taratha, abhayatthāya pana mayam rakkhissāmā ti āha.

Tadā saṭṭhimattā bhikkhū samuddatiram gantvā puna etad ahoṣi: mayam⁶ Jambudīpam na gacchissāma idh'eva vasitvā tepitakam dhāriṣṣāmā ti. Tato pacchā nāvā titthato nivattitvā Sihāladīpekadesam Malayajanapadam gantvā mūlaphalādihi eva yāpetvā sajjhāyam akāmsu. Chātaka-bhayena atipīlita hutvā evam pi kātum asakkontā vālukatale⁶ uram ṭhapetvā sisena sisam abhimukham katvā vācam anicchāretvā manasā yeva akāmsu. Evaṃ dvādasavassāni saddhim aṭṭhakathāya tepitakam rakkhitvā sāsanaṃ anuggaheṣum.

Dvādasavassesu pana atikkantesu tam bhayam vūpasamitvā pubbe Jambudīpam gacchantā satta bhikkhusatā āgantvā Sihāladīpekadesam Rāmajanapade Maṇḍalārāmaṇihāram āpajjimsu.

¹ B. Sigga° ² B. saṅkhum bhivā.

³ MSS. omī te. ⁴ B. gacchā ti.

⁵ S. D. vām. ⁶ D. °thale.

Te pi satthimattā bhikkhū tam eva vihāraṃ gantvā aññamaññaṃ sammantetvā¹ sajjhāyimsu. Tādā aññamaññaṃ samenti² na virujjhanti. Gaṅgodakena viya Yamunodakaṃ saṃsudenti. Evam pitakattayaṃ mukhapāthen' eva dhāretvā mahātherā dukkarakammaṃ karonti ti veditabbaṃ³.

Yam pi pariyattim ekapadamattam pi avirajjhivā dhārenti tam dukkarakammam eva. Sihaḷadīpe kira Punnabbasukassa nāma kuṭumbiyassa putto Tissathero buddhavacanaṃ uggaṇhitvā imaṃ Jambudīpaṃ āgantvā Yonaka-Dhāmmarakkhitatherassa santike buddhavacanaṃ uggaṇhitvā gacchanto nāvaṃ abhirūhaṇatitthe ekasmiṃ pade uppannaṃ kho yojanasatamaggaṃ nivattitvā ācariyassa santikaṃ āgacchanto antarāmagge ekassa kuṭumbikassa pañhaṃ⁴ kathesi. So pasiditvā sataśahassaggaṇaṃ kambalaṃ adāsi. So pi tam āharitvā ācariyassa adāsi. Thero vāsiyā koṭṭetvā⁵ nisīdanaṭṭhane paribhaṇḍam kāresi. Kim atthāyā ti? Pacchimāya janātāya anuggahatthāya. Evam kir'assa ahoṣi: amhākaṃ gatamaggaṃ āvajjitvā⁶ anāgate sabrahmacārino paṭipattim⁷ pūretabbaṃ maññissanti ti. Tissathero pi ācariyassa santike kaṅkhaṃ chinditvā Sihaḷadīpaṃ eva sakatthānaṃ āgamāsi ti.

Icevaṃ pariyattim ekapadamattam pi avirajjhivā dhāraṇam pi dukkarakammam evā ti daṭṭhabbaṃ.

Yam pi yebhuyyena paṇaṃ na karonti tassa anantara-dhānatthāya asammosatthāya⁸ uggahadhāraṇādīvasena rakhaṇam pi karonti taṃ dukkarakammam eva. Sihaḷadīpe yeva kira mahābhaye ekass'eva bhikkhuno mahāniddeṣo paṇo ahoṣi. Atthacatunīkāyika-Tissatherassa upajjhāyo Mahātipitakathero nāma Mahārakkhitatheram āha: āvuso Mahārakkhita asukassa santike Mahāniddeṣaṃ gaṇhāhi ti.

Pāpo kir'āyaṃ bhante na gaṇhāmi ti. Gaṇh'āvuso aham te santike nisīdissāmi ti. Sādhu bhante tumhesu nisiñnesu

¹ A. B. sammannetvā. ² S. D. santi.

³ Min: veditabbā. ⁴ Min. and A. pañhaṃ.

⁵ B. corrects to vāsila koṭṭetvā. A. cāsiyā koṭṭetvā. D. koṭṭetvā. ⁶ A. B. Āvajjitvā.

⁷ D. paṭiṭṭhapattim. ⁸ B. asammohatthāya.

gaṇhissāmi ti paṭṭhapetvā rattindivam nirantaram pariya-
pupanto osānadivase hetthā mañce itthim disvā bhante
sutam yeva me pubbe: sac' āham evam jāneyyam na idi-
sassa santike dhammam pariyaṇeṇ ti āha. Tassa
pana santike bahū mahātherā uggaṇhitvā Mahāniddesaṃ
paṭiṭṭhāpesum.

Evam yaṃ yebhuyyena paguṇaṃ na karonti tassa anan-
tarādhānatthāya asammosatthāya uggaḥadhāraṇādivasena
rakkhaṇaṃ pi dukkarakammam yevā ti daṭṭhabbam.

Icevama bhagavato dharanānakālato pabhūti cirakālam
yathāvuttamahātheraparamparā pariyaṭṭim mukhapāṭhen'
eva dhāresum.

Aho vata porāṇikānam mahātherānaṃ satipaṇṇā samādhī-
vepullatāya¹ hi te mukhapāṭhen' eva dhāretum sakkā ti.
Mukhapāṭhen' eva porāṇikatherānaṃ pariyaṭṭidharānaṃ pañ-
canavutādhikāni catusatāni ahosi. Bhagavato parinibbā-
nato Mahāvamsa-Sūratthasaṃgaḥesu āgatanayena jinacakke
paṇṇāsādhike catusate sampatte Tambapaṇṇidipe rajūnam
atthamako Saddhātissassa nāma raṇṇo putto Vattagāmaṇi
nāma rājā rajjaṃ patvā chavassakāle anāgate sattā hīna-
satipaṇṇāsamaḍdhikā hutvā na sakkhissanti mukhapāṭhena
dhāretum ti upaparikkhitvā pubbe vuttehi mahātherehi
anupubbena āgatā pañcamattā mahātherasatā Vattagāmaṇi-
rājānaṃ nisāya Tambapaṇṇidipe padese² Malayajanapade
Ālokalene atthakathāya saha piṭakattayaṃ potthake āro-
pesum. Taṇ ca yathāvuttasaṃgitiyo upanidhāya catuttha-
saṃgiti yeva nāmā ti veditabbā.

Vuttam c'etam Sūratthadīpaniyaṃ nāma Vinayaṭikāyaṃ:
Catutthasaṃgītisadisā hi potthakārohasaṃgiti ti.

Sihāladīpe pana Vattagāmaṇirājā Marammaratṭhe Siri-
khetthanagare eko nāma Kukkuṭasīsarājā ca ekakālena
rajjaṃ kāresi.

Amarapuramāpakassa raṇṇo kāle Sihāladīpabhikkhūhi
idha pesitasandesakathāyaṃ pana tettiṃsādhikacatusate
sampatte potthakārūlhaṃ akāmsū ti āgataṃ.

¹ B. vepullatāya.

² B. dīpekadesa.

Vuttam h'etam tattha:

Tetthimsādhikacatuvasasataparimāṇakālan ti.

Idam Sihaḷadīpe yāva potthakārūḷhā sāsanaṣṣa pa-
tiṭṭhānam.

Ath'āparam Jambudīpe Sihaḷadīpe ca bhikkhū viṣuṃ
viṣuṃ gaṇavasena bhijjimsu yathā Anottatadahato¹ nik-
khamananadiyā Gaṅgā-Yamunādivasena bhijjanti ti. Tattha
Jambudīpe gaṇānam bhijjamānataṃ upari yeva vakkhāma.
Sihaḷadīpe pana gaṇānam bhijjamānataṃ evaṃ datṭhabbā.

Katham? Sihaḷadīpe sāsanaṣṣa patiṭṭhāpayamānakāla-
to atthārasādhikavassasate sampatte Vattagāmaṇiraṇṇā kārā-
pīte Abhayagīrivihāre Parivārakhandhakam pāṭhato atthato
ca vipallāsaṃ katvā Mahāvihāravāsigaṇato puthu hutvā
eko gaṇo bhijji.

So Abhayagīrivāsigaṇo nāma Dhammarucigaṇo ti ca
tass' eva nāmaṃ.

Abhayagīrivāsigaṇassa bhijjamānato dvecattālīsādhikati-
vassasate sampatte Mahāsenena nāma raṇṇā kārāpīte
Jetavanavihāre bhikkhū ubhato Vibhaṅgapāṭhe viparita-
vasena abhisankharitvā Abhayagīrivāsigaṇato viṣuṃ eko
gaṇo ahoṣi.

So Jetavanavāsigaṇo nāma Sāgaliyagaṇo ti ca tass' eva
nāmaṃ.

Jetavanavāsigaṇassa bhijjamānakālaṃto ekavassādhikānam
tiṇṇam vassasatānam upari Kurundavāsino Kolambavāsino
ca bhikkhū bhāgīneyya-Dūthāpatim nāma rājānam nissāya
ubhato Vibhaṅga-Parivārakhandhakapāṭhe viparītavasena
abhisankharitvā yathāvuttehi dvīhi gaṇehi viṣuṃ hutvā
Mahāvihāravāsigaṇuttamaṃ tūlayitvā upacāretvā Mahā-
vihāranāmaṃ gaṇetvā eko gaṇo bhijji.

Evaṃ Sihaḷadīpe Mahā-Mahindatherādīnam vaṃsabhū-
tena Mahāvihāravāsigaṇena saddhim cattāro gaṇā bhijjimsu.
Tattha Mahāvihāravāsigaṇo yeva eko dhammavādī ahoṣi.
Sesā pana adhammavādino. Te ca pana² adhammavādino
gaṇā bhūtattam pahāya abhūtattthena dhammam agarum
katvā carimsu ti vacanato Sihaḷadīpe adhammavādino tayo

* 1 B. Anodatta° 2 Min: tayo.

pi alajjino gaṇā parimaṇḍalasuppaṭṭhannādi sikkhāpadāni anādiyitvā vicarimsu. Tato paṭṭhāya sāsane ekaccānaṃ bhikkhūnaṃ nānappakāravasena nivāsanaṃ pārupaṇādiṃ disanti ti veditabbaṃ.

Adhammavādigāṇānaṃ bhijjamānakālate sattavissādhikānaṃ paūcasatānaṃ vassasahassānaṃ ca upari Sirisaṃghabodhi nāma rājā Mahāvihāragāṇassa pakkhō hutvā adhammavādino tayo gaṇe niggāṇhitvā¹ jinasāsanaṃ paggahehi. So ca Sirisaṃghabodhirājā amhākaṃ Marammaratṭhe Arimaddananagare Anuruddhena nāma rañṇā samakālavasena rajjasampattim anubhavi. Tato pacchā Sihaladīpe Vohāratissassa nāma rañño kāle Kapilena nāma amaccena saddhim mantetvā Mahāvihāravāsino bhikkhū nissāya adhammavādigāṇe niggāṇhitvā jinasāsanaṃ paggaṇhāsi.

Tato pacchā ca Goṭṭābhayassa nāma rañño kāle Abhayagirivāsino bhikkhū parasamuddaṃ pabbājetvā Mahāvihāravāsino bhikkhū nissāya sāsanaṃ visodhayi. Tato pacchā pi Goṭṭābhayarañño puttābhūtassa Mahāsenassa nāma rañño kāle Abhayagirivāsinaṃ bhikkhūnaṃ abbhantare Saṃghamitto nāma eko bhikkhu rañño padhānācariyo hutvā Mahā-Mahindatherādinaṃ arahantaṃ nivāsattānabhūtaṃ Mahāvihārāramaṃ vinassitum Mahāsenarañṇā mantetvā ārabhi.

Tadā nava vassāni Mahāvihāro bhikkhusuñño² ahosi.

Aho vata mahatherānaṃ mahiddhikānaṃ nivāsanaṭṭhānaṃ³ alajjino bhikkhū vinassāpesuṃ suvaṇṇahamsānaṃ nivāsanaṭṭhānaṃ kākā viyā ti.

Jetavanavāsinaṃ ca bhikkhūnaṃ abbhantare eko Tisso nāma bhikkhu ten' eva rañṇā mantetvā Mahāvihāre sīmaṃ samūhani. Acheḷattā pana tesāṃ sīmasamūhanakammaṃ na sampajji ti.

Aho vata dussilānaṃ pāpakānaṃ kammaṃ acchariyaṃ.

Seyyathā pi nāma sākhamigo appaggho kāsivatthaṃ mahagghaṃ bhindati.

¹ A. niggahetvā.

² B. bhikkhū sañño.

³ A. and B. nivāsattānaṃ.

Evam eva bhinditabbavatthunā bhedakapuggalo¹ ativiya dūro ahoṣi ti.

Bhavanti c'ettha:

Yathā sākhāmigo pāpo appaggho yeva kāsikam
Mahagghaṃ kacchachinnamchinnam² mahussāhena
chindati.

Evam adhammavādī pāpo
Dhammavādigaṇaṃ subham
Mahussāhena bhindayi
Aho acchariyo ayaṃ.

Ārakā dūrato āsum
Bhinditabbhehi³ bhedakā
Bhūmito' va⁴ bhavagganto(?)
Aho kammaṃ ajānatan⁵ ti.

Icevama⁶ adhammavādigaṇaṃ balavatāya dhammavādigaṇo parihāyati. Yathā hi gijjhasakunassa pakkhavātena suvaṇṇaḥṣā pakatiyā tātum na sakkonti evam eva adhammavādinaṃ balavatāya dhammavādī parihāyati. Byagghavane⁷ viya suvaṇṇamigo niliyitvā⁸ gocaraṃ gaṇhāti yathā rucivasena dhammaṃ caritum okāsaṃ na labhi.

Sihalaḍiḍe sāsanaṃ patitthānato dvisattatādhikānaṃ catusatānaṃ vassasahassānaṃ ca upari sammāsambuddhaṃ parinibbānaṃ aṭṭhasattatādhikānaṃ⁹ vassasatānaṃ upari Mahārājā nāma bhūpālo rajjaṃ kāresi. So pana rājā Udumbaraḡirivāsi. Kassapaṭṭherapamukhā Mahāvihāravāsino bhikkhū tam eva rājānaṃ nissāya sāsane malam visodhesum. Yathā herāṇṇiko hiraṇṇe malan ti Mahāvihāravāsigaṇato aṇṇe adhammavādinō uppabbājetvā visodhesum. So ca Mahārājā amhākaṃ Marammaratṭhe

¹ B. vatthaṃ nā bhedakaṃ puggalo.

² D. kacca jinnaṃjinnam. A. and B. kacca chinnamchinnam. ³ A. chinditabbhehi. ⁴ S. pabha va^o

⁵ A. D. S. jānatan ti. ⁶ B. Icecetam.

⁷ Min: vyagghavasena. ⁸ B. nilayitvā.

⁹ B. aṭṭhasattatādhikānaṃ.

Arimaddananagare Narapati¹-cañ-ñā-sū-nā nāma rañña samakālavasena rajjam kāresi ti veditabbo.

Tato pacchā pi Vijayabāhurājānaṃ Parakkamabāhurājānaṃ ca nissāya Mahāvihāravāsino bhikkhū sāsanaṃ parisuddhaṃ akamsu. Adhammavādino sabbe pi uppabbā-jetvā Mahāvihāravāsigaṇo yeva eko patitṭhahi. Yathā abbhādi-upakkilesamalehi vimutto nisānātho ti.

Sirisamghabodhirajā Vohārika - Tissarajā Goṭṭābhaya rājā ti ete rājāno sāsanaṃ visodhentā pi sabbena sabbam adhammavādigaṇānaṃ avinaśsanato sāsanaṃ parisuddhaṃ na² tāva ahosi. Sirisamghabodhimahārañño Mahārañño Vijayabāhurañño Parakkamabāhurañño ti etesaṃ yeva rājūnaṃ kāle sabbena sabbam adhammavādināṃ vinassa-nato³ sāsanaṃ parisuddhaṃ ahosi. Tadā pana adhamma-vādino sisam pi utṭhahitum na sakkā yathā aruṇuggamane kosiya ti. Aparabhāge pana ciraṃ kalam atikkante mic-chādītṭhikānaṃ vijātiyānaṃ(?) bhayena Laṅkādiṇe sāsanaṃ osakkitvā gaṇapūraṇamattassa pi bhikkhusamghassa avijja-mānatāya Mahāvijayabāhurañño kāle Rāmaññadesato samghaṃ ānetvā sāsanaṃ patitṭhāpesi. Tato pacchā ca Vimaladhammasuriyassa nāma rañño kāle Rakkhaṅga-puraraṭṭhato⁴ samghaṃ ānetvā sāsanaṃ patitṭhāpesi. Tato pacchā ca Vimalassa nāma rañño kāle tato yeva samghaṃ ānetvā sāsanaṃ patitṭhāpesi.

Tato pacchā ca Kittissirirājasihassa nāma rañño kāle Siyāmaratṭhato samghaṃ ānetvā tath' eva akāsi ti.

Ayaṃ Sihaḷadiṇe sāsanaṃ osakkanakathā.

Tato pacchā jinasāsane navutādhike aṭṭhavassasate sam-patte Buddhadāsassa nāma rañño kāle eko dhammakathikathero ṭhapetvā Vinayapiṭakam Abhidhammapiṭakaṃ ca avasesaṃ Suttantapiṭakam Sihaḷabhāsāya parivattitvā abhi-saṅkharitvā ṭhapesi. Taṃ ca kāraṇaṃ Cūlavamse vuttaṃ.

Tassa kira Buddhadāsassa rañño puttā asitimmattā asiti mahāsāvakaṇaṃ nāmen' eva vohāritā'hesum.

¹ B. Narapatirañña sūnā. Min: Narapati ca Ñā-sū-nā.

² D. omits. ³ D. vinayassanato. B. corrects to above.

⁴ D. S. Rakkhāpura°

Tasu' puttesu. Sāriputtatherassa nāmena vohārīto¹ eko Upatissso nāma rājakumāro pitari devaṃ gate dve cattālīsa vassāni rajjāṃ kāresi. Tato pacchā kaniṭṭho Mahānāmo nāma rājakumāro dvāsīti vassāni rajjāṃ kāresi. Tassa rañño kāle jinacakke tettiṃsādhikanavutī vasse Sihalādīpe cha-
satthimattānaṃ rājūnaṃ pūranakāle Buddhaghoso nāma
thero Sihalādīpaṃ gantvā Sihalabhāsāya likhite attha-
kathāgandhe Māgadhabhāsāya parivattitvā likhi. So pana
Mahānāmarājā amhākam Marammaratṭhe Siripaccaya-
nagare Sa-na-la-naḥ-kro-naḥ² nāmakena raññā samakālo
hutvā rajjāṃ kāresi. Parittanidāne pana Brū-mam-tī³
nāmakena raññā samakālo hutvā rajjāṃ kāresi ti vuttam.

Tam na yujjati yeva.

Sihalādīpe pana Kittissirimegho nāma rājā hutvā navame
vasse tasmiṃ yeva dīpe rājūnaṃ dvāsattimattānaṃ pūra-
nakāle jinacakke tiṃsādhike atṭhasatavasse Jambudīpe
Kālingapurato Kuhasivassa⁴ nāma rañño jāmātā Danta-
kumāro Hemamalan nāma rajadhītaraṃ gahetvā dāthā-
dhātum thenetvā nāvāya taritvā Sihalādīpaṃ agamāsi.
Jinacakke tiṃsādhikadvivassasate Jeṭṭhatissarājā nava
vassāni rajjāṃ kāresi Buddhadāsarājā ekūnavisativassāni
Upatissarājā ca dve cattālīsavassāni Mahānāmarājā dvā-
vīsati vassāni ti sabbāni sampiṇḍitvā jinasāsanaṃ dvattim-
sādhikanavavassasatapamānaṃ hoti. Tasmiṃ ca kāle
yada dvihi vassehi unam ahoṣi tadā Mahānāmarañño kāle
tiṃsādhikanavavassasatamatte⁵ sāsane Buddhaghoso nāma
thero Laṅkādīpaṃ agamāsi.

Amarapuramūpakassa rañño kāle Sihalādīpakehi⁶ bhik-
khūhi pesitasandesapanne pana chapannāsādhikanava-
vassasatātikkantesu ti vuttam.

Evam ettha tathā Buddhaghosatherassa atthupattin
saṅkhepamattam⁷ vakkhāmi. Kathaṃ?

¹ D. Nā-la-naḥ-kro-naḥ. A. Sañ-lañ-krom. B. Sa-vu lan
kro vu. ² B. Brū-mam-thī. B. Bru-ma-nāḥ-thī. A. othih.

³ B. Kuhassivassa. Min: Guhasihassa.

⁴ all MSS. navutivassamatte. ⁵ Min: Sihalādīpe.

⁶ B. saṅkhetamattam.

Sihālabhāsakkharehi parivattitaṃ pariyattisāsanam Māgadhābhāsakkharena ko nāma puggalo parivattitum sakkhissati ti mahātherā nimantayitvā Tāvatisabhavanam gantvā Ghosam nāma devaputtaṃ disvā saddhim Sakkena devānam indena taṃ yācitvā bodhirukkhasamīpe Ghosagāme Kēsassa nāma brāhmaṇassa Kesiya nāma brāhmaṇiya kucchimhi paṭisandhim gaṇhāpesum.

Khādatha bhonto pivatha bhonto ti ādi brāhmaṇānam aññaṃaññaṃ ghosakāle vijāyanattā Ghoso ti nāmaṃ akāsi. Sattavassikakāle so tiṇṇaṃ vedānaṃ pāragū ahoṣi. Atha kho ekena arahantena saddhim vedakathaṃ sallapanto taṃ kathaṃ niṭṭhāpetvā kusalā dhammā akusalā avyakatā dhammā ti ādinā paramatthaṃ veḍaṃ nāma buddhamantaṃ pucchi. Tadā so taṃ sutvā uggaṇhitukāmo hutvā tassa arahantassa santike pabbajitvā devasikaṃ devasikaṃ piṭakattayaṃ saṭṭhimattehi padasahasseehi sajjhāyaṃ akāsi. Vācuggataṃ akāsi. Ekamāsen' eva tiṇṇaṃ piṭakānaṃ pāragū ahoṣi. Tato pacchā raho ekako va nisinnassa etad ahoṣi: Buddhabhāsita piṭakattaye mama vā paññā adhikā udāhu upajjhāyassa vā ti. Taṃ kāraṇaṃ natvā upajjhācariyo niggahaṃ katvā ovadi. So samvegapatto hutvā khamūpetum vandi. Upajjhācariyo tvaṃ āvuso Sihāladīpaṃ gantvā piṭakattayaṃ Sihālabhāsakkharena likhitaṃ Māgadhābhāsakkharena likhāhi evaṃ sati ahaṃ khamissāmi ti āha. Buddhaghoso ca pitaraṃ micchādittibhāvato mocetvā ācariyassa vacanaṃ sirasā paṭiggahetvā piṭakattayaṃ likhitum Sihāladīpaṃ nāvāya āgamāsi¹.

Tadā samuddamaññhe tihi divasehi taranto Buddha-dattathero ca Sihāladīpato nāvāya āgacchanto antarāmagge devānaṃ anubhāvena aññaṃaññaṃ passitvā kāraṇaṃ pucchitvā jānitvā jānitvā ca Buddhadattathero evaṃ āha:

Mayā āvuso kato Jinālaṃkāro appasāro ti maññitvā piṭakattayaṃ parivattitum likhitum okāsaṃ nādaṃsu. Tvaṃ pana piṭakattayaṃ samvaṇṇehi ti vatvā attano Sakkena devānaṃ indena dinnam haritakīphalaṃ ayomaya-² lekhanadaṇḍam nīsitasiḷaṇ ca Buddhaghosatherassa adāsi.

Evam tesam dvinnam therānam aññamaññam sallapan-
tānam yeva dve nāvā sayam eva apanetvā gacchimsu.
Buddhaghosathero ca Sihaḷadīpam patvā paṭhamam Sam-
ghapālatheram passitvā: piṭakattayam Māgadhabhāsak-
kharena parivattetum āgato 'mhī ti kāraṇam ārocetvā
Sihaḷabhikkhū ca sile patitṭhāyā ti ādi gātham niyyādetvā
imissā gāthāya attham piṭakattayam āloletvā samvaṇṇehi
ti uyyojesum.

Tasmim yeva divase sāyanhakālato paṭṭhāya yathā vutta-
gātham pamukham katvā Visuddhimaggam akāsi. Katvā
tam kammam nippādetvā¹ tassa nānapabhavam vīmaṇ-
setukāmo devānam indo tañ ca gandham antaradhāpesi.
Punā pi thero akāsi. Tath' eva devānam indo antara-
dhāpesi. Punā pi thero akāsi. Evam tikkhattum kārā-
petvā² pubbagandhe pi dassesi³ tiṇṇam pi gandhānam
aññamaññam ekapaḍamattena pi visesatā natthi Samghapā-
lathero ca tam ārādhayitvā piṭakattayam niyyādesi. Evam
Visuddhimagge Samghapālatherassa āyācanam⁴ ārabhha
Visuddhimaggo kato ti āgataṃ.

Buddhaghosupattikathāyam pana Samgharājatherassa
āyācanam ārabbhū ti āgataṃ.

Ayam Buddhaghosupattikathāyam āgatanayena dassita-
Buddhaghosupattikathāsaṅkhepo.

Cūlavamse pan' evam āgato. Buddhaghosathero nāma
mahābodhirukkhasamīpe ekasmim brāhmaṇagāme vijāto
tiṇṇam pi vedānam pūragū ahoṣi. Tesu tesu vādesu ca
aticheko. So aññehi ca saddhim pucchāvvyākaranakammam
kattukāmo Jambudīpatale āhiṇḍanto ekam vihāraṃ patvā
tasmim vā āgantukabhāvena nisīdi. Tasmiñ ca vihāre
Revato nāma thero vasi. Tena therena saddhim sallapanto
so brāhmaṇamāṇavo tisu vedesu āloletvā pañham pucchi.
Pucchitam pucchitam thero vyākāsi. Therassa pana puc-
chitam pañham māṇavo na sakkā vyākātum. Atha
māṇavo pucchi: Ko nāmāyam bhante manto ti. Buddha-

¹ D. nippā° ² B. antaradhāpetvā.

³ A. corrects to dassē pi. ⁴ A. B. yācanam.

manto nāmāyan ti vutte uggaṇhitukāmo hutvā therassa santike pabbajitvā piṭakattayaṃ uggaṇhi. Aciren' eva tiṇṇam pi piṭakānaṃ pāragū ahosi. Buddhass' eva ghoso yassa atthi ti Buddhaghoso ti nāmena pākaṭo ahosi. Buddhaghoso ca āyasmato Revatassa santike nisīdanto Nāṇodayan nāma gandhaṃ Atthasāliniṃ ca gandhaṃ akāsi. Tato pacchā parittatṭhakathaṃ kattukāmo hutvā ārabhi. Tadā ācariyo evam āha:

Jambudīpe pana āvuso pālimattaṃ yeva atthi atṭhakathā¹ pana natthi. Ācariyavādo ca bhinno hutvā atthi. Ten' eva Mahā-Mahindatherena ānītā atṭhakathā tisu ca saṃgītisu ārūhā pāliyo Sāriputtatherādihi desito kathāmaggo Sihaḷadīpe atthi.

Tvam gantvā Māgadhabhāsakkharena likhāhi ti² uyyojīyamāno Buddhaghosathero Sihaḷadīpaṃ gantvā Anurādhapure Mahāvihāraṃ pavisitvā Saṃghapālatherassa santike saddhiṃ Sihaḷatṭhakathāya theravāde sutvā atṭhakathaṃ karissāmi ti ārocesi. Sihaḷabhikkhū ca pubbe vuttanayen' eva sile patitṭhāyā ti ādi gāthaṃ niyyādesuṃ. Buddha-ghoso ca saddhiṃ atṭhakathāya piṭakattayaṃ saṃkhipitvā³ Visuddhimaggaṃ akāsi.

Pubbe vuttanayen' eva Sakko antaradhāpetvā tikkhattuṃ kārāpesi. Saṃghapālathero pi ārādhayitvā piṭakattayaṃ niyyādesi ti.

Kiñcā pi nānāgandhesu nānākārehi Buddhaghosuppatti āgatā. Tathā pi Buddhaghosatherassa Sihaḷadīpaṃ gantvā piṭakattayassa likhanam⁴ atṭhakathānaṃ ca karaṇam eva pamāṇan ti manokiliṭṭhaṃ na uppādetabban ti Buddha-ghosathero piṭakattayaṃ likhitvā Jambudīpaṃ paccāga-māsi⁵.

Icevamaṃ pāḷibhāsāya pariyattim parivattitvā⁶ pacchā⁷ ācariyaparamparasissānusissavasehi⁸ Sihaḷadīpe jinacakkaṃ majjhantikaṃsumālī viya atidibbati. Anekakoṭipamāṇehi

¹ A. D. atṭhakathāya. B. atṭhakathāyo.

² B. likhehi ti. D. 'hi tam. ³ A. linam.

⁴ A. D. pacchāgamāsi. ⁵ A. parivattetvā.

⁶ A. pabbajjā. ⁷ All MSS. but D. sissavasehi.

sotāpanna-sakadāgāmi-anāgāmi¹-arahantehi Laṅkādiṭṭapaṃ atisevhati sabbapāliṭṭhullena tiyojanakapārichattakarukkhena Tāvatisabhavanam viya sahapattapadumādhi² mahāpokkharani viya tesu tesu tñānesu maggamahāmaggaāpānagharadvāratitthavanapabbataguhāmandiravihārasālādisu aladdhamaggaphalaṭṭhānan nāma kiñci natthi thokaṃ āgāmetvā piṇḍāya tiṭṭhamānapadese pi maggaphalāni labhimsu yeva. Maggaphalāni sacchikarontānam puggalānam bāhullatāya ayam puthujjano ayam puthujjano ayam puthujjano ti aṅgulim pasāretvā dassetabbo hoti. Ekasmim kāle Sihaḷadīpe puthujjanabhikkhu nāma n'atthi.

Tathā hi vuttam Vibhaṅgaṭṭhakathāyam:

Ekavāram puthujjanabhikkhu nāma natthi ti.

Abhiññālābhīnam kira mahiddhikānam gamanāgamanavasena suriyobhasam alabhitvā dhaññakoṭṭakā² māṭugāmū dhaññam koṭṭitum okāsam na labhimsu. Devalokato Sumanasāmaṇero dakkhiṇakkhakaṃ Sihaḷadīpaṃ ānetva tassa pāṭihāriyam dassanavasena udakabindūhi tiyojanasatam sakalam pi Laṅkādiṭṭapaṃ vyāpetvā bhagavatā paribhuttacetiyāṇaṃ viya hutvā nāvāya gacchantā mahāsamudde udakato nālikeramattam pi disvā sakala-Laṅkādiṭṭapaṃ pūjenti. Mahā-Mahindatherassa santike Ariṭṭhattherena saddhim pañcamattā bhikkhusatā paṭhaman tāva Vinayaṭṭakam uggaṇhimsu ti. Imehi kāraṇehi Laṅkādiṭṭapaṃ jinacakkassa paṭiṭṭhānam hutvā varadīpan ti nūmam paṭilabhi. Sihaḷadīpe yeva ṭṭakattayam potthakārūḷhavasena paṭiṭṭhūpetvā tato pacchā Coranūgassa nāma rañño kāle sakala-Laṅkādiṭṭapaṃ dubbhikkhabhayena piṭetvā ṭṭakattayam dharentā bhikkhū Jambudīpaṃ āgamaṃsu.

Anāgantvā tatthi³ eva tñitā pi bhikkhū chātakabhayena piṭetvā udarapaṭalaṃ bandhitvā kucchim vālukārāsīmhi tñapetvā ṭṭakattayam dhāresum.

Kūṭakaṇṇatissassa rañño kāle yeva dubbhikkhabhayam vūpasamitvā Jambudīpato bhikkhu puna gantvā³ Sihaḷadīpe hi tñitehi bhikkhūhi saddhim Mahāvihāre ṭṭakattayam

¹ A. satapatta°

² Min: corr. to °koṭṭhakā.

³ D. gatanatthā.

avirodhāpetvā samasamaṃ katvā t̥hapesum. T̥hāpetvā ca pana Sihalādīpe yeva suṭṭhu dhāresum.

Tatth' eva aṭṭhakathāyo Buddhaghosathero Māgadha-bhūṣāya parivattetvā viraci. Pacchā ca yebhuyyena tatth' eva aṭṭhakathā-ṭikā-anumadhulakkhanaganṭhigandhantarāni akāmsu.

Puna sāsanaṃ nabhe raviindu va pākāṭaṃ ti. Tattha Buddhavaṃsaṭṭhakathaṃ Buddhadattathero akāsi. Iti-vuttodāna-Cariyāpiṭaka-Thera-Therī-Vimānavatthu-Peta-vatthu-Nettiatṭhakathāyo ācariya-Dhammapālathero akāsi. So ca ācariya-Dhammapālathero Sihalādīpassa samīpe Damilaratṭhe Padaratitthamhi nivāsitatā Sihalādīpe yeva saṃgahetvā vattabbo.

Paṭisambhidāmaggaṭṭhakathaṃ Mahānāmo nāma thero akāsi. Mahāniddeṣaṭṭhakathaṃ Upaseno nāma thero akāsi.

Abhidhammaṭṭikam pana Ānandathero akāsi. Sā ca sabbāsaṃ ṭikūnaṃ ādibhūtatā Mūlaṭikā ti pākāṭā.

Visuddhimaggassa mahāṭikam, Dīghanikāyaṭṭhakathāya ṭikam, Majjhimanikāyaṭṭhakathāya ṭikam, Samyuttanikāya-ṭṭhakathāya ṭikam sā ti imāyo ācariya-Dhammapālathero akāsi.

Sāratthadīpaniṃ nāma Vinayaṭikam Aṅguttaranikāya-ṭikāṃ ca Parakkama-Bāhuraññā yācīto Sariputtathero akāsi. Vimativinodaniṃ nāma Vinayaṭikam Damilaratṭha-vāsi Kassapathero akāsi.

Anuṭikam pana ācariya-Dhammapālathero. Sā ca Mūlaṭikāya anuttānatthāni uttānāni katvā samvappitattā anuṭikā ti vuccati.

Visuddhimaggassa Cūlaṭikam Madhudīpaniṃ ca aññatarā therā akāmsu.

Sā ca Mūlaṭikāya atthāvasesāni ca anuttānatthāni uttānāni ca katvā Mūlaṭikāya saddhiṃ saṃsanditvā katatta madhurasattā ca Madhudīpani ti vuccati.

Mohavicchedanim pana lakkhaṇagandhaṃ Kassapathero akāsi.

Abhidhammāvatāram pana Rūpārūpavibhāgaṃ Vinaya-vinicchayaṃ ca Buddhadattathero, Vinayasamgahaṃ Sāriputtathero, Khuddasikkhaṃ Dhammasirithero, Para-

matthavinicchayaṃ Nāmarūpaparicchedaṃ Abhidhammatthasaṃgahaṇ ca Anuruddhathero, Saccasaṅkhepaṃ Dhammapālathero, Khemaṃ Khemathero te ca saṅkhepato saṃvaṇṇitattā sukhena ca lakkhaṇiyattā lakkhaṇagandhā ti vuccanti.

Tesaṃ pana saṃvaṇṇanāsu Abhidhammatthasaṃgahassa porāṇaṭikaṃ Nava-Vimalabuddhithero¹ akāsi, Sacca-saṅkhepa-Nāmarūpapariccheda-Khemā-Abhidhammāvatārāṇaṃ porāṇaṭikaṃ Vācissara-Mahāsāmithero, Paramatthavinicchayaassa porāṇaṭikaṃ Mahābodhithero.

Abhidhammatthasaṃgahābhidhammāvatārābhīṇavaṭīkāyo Sumaṅgalasāmithero, Saccasaṅkhepābhīṇavaṭīkaṃ Araṇṇa-vāsīthero.

Nāmarūpaparicchedābhīṇavaṭīkaṃ Mahāsāmithero, Paramatthavinicchayaābhīṇavaṭīkaṃ aññatarathero, Vinaya-vinicchayaṭīkaṃ Revatathero, Khuddasikkhāya purāṇaṭikaṃ Mahāyasathero, tāya yeva abhīṇavaṭīkaṃ Saṃgharakkhitathero ti.

Vajirabuddhiṃ nāma Vinayagaṇṭhipadatthaṃ Vajirabuddhithero.

Cūlagaṇṭhi-Majjhimagāṇṭhi-Mahāgaṇṭhiṃ ca Sīhaḍadīpavāsino therā. Te ca padaakkamena asaṃvaṇṇetvā anuttānattāṇe yeva saṃvaṇṇitattā gaṇṭhipadatthā ti vuccanti.

Abhidhanapadīpikaṃ pana Mahā-Moggallānathero, Atthavyākhyānaṃ² Cūlabuddhathero, Vuttodayaṃ Saṃbandhacintanaṃ³ Subodhālaṃkāraṇ ca Saṃgharakkhitathero.

Vyākaraṇaṃ Moggallānathero, Mahāvamsaṃ. Cūlavamsaṃ, Dīpavamsaṃ, Thūpavamsaṃ, Bodhivamsaṃ, Dhātuvamsaṃ ca Sīhaḍadīpavāsino therā.

Dāṭhādātuvamsaṃ pana Dhammakittithero akāsi.

Ete ca paḷimuttakavasena vuttattā gandhantārā ti vuccanti.

Icevaṃ Buddhaghosādayo theravarā yathābalaṃ yathāsattim, pariyattisāsanam upatthambhetvā bahūhi mūlehi bahūhi sākhāhi bahūhi ca viṭapehi upatthambhiyamāno

¹ B. omits nava. ² MSS. Atthavyakkhānaṃ. ³ B. °cittam.

vepullam āpajjamāno mahānigrodhbarukkhō viya thiram
hutvā cirakālam tiṭṭhati ti veditabbam.

Idam Sihaḷadīpe potthakārūhato pacchā sāsanaṣṣa
patitṭhānam.

Ete pi ca mahātherā yathā sattim yathā balaṃ
Aṭṭhakathādayo katvā maccumukhaṃ upāgamum.

Seyyathā pi ca lokasmiṃ obhāsivāna¹ candimā
Āvahitvāna sattānam hitam atthaṃ va gacchati.

Evam eva mahātherā nānobhāsehi bhāsiya
Āvahitvāna sattānam hitam maccum upāgamum ti.

Iti Sāsanaṣṣamse Sihaḷadīpikasāsanaṣṣakathāmaggo
nāma dutiyo paricchedo.

Idāni yathāṭhapitamātikāvasena Suvannabhūmiratṭhe
Sāsanaṣṣakathāniaggassa vattum okāso anupatto tasmā
Suvannabhūmiratṭhasāsanaṣṣakathāmaggaṃ ārabhis-
sāmi.

Tattha Suvannabhūmi ti tisu Rāmaññaratṭhesu ekassa
nāmaṃ. Tīṇi hi Rāmaññaratṭhāni honti Hamsāvati-Muttima-
Suvannabhūmivasena. Ekadesena sabbam pi Rāmañña-
ratṭhaṃ gahetabbam. Tattha pana Uklāpajanapade²
Taphussa-Bhallike³ ādim katvā bhagavato abhisambujjhivā
sattasattāhesu atikkantesu yeva āsāhimāsassa juṇhapak-
khapañcamadivasato patṭhāya Rāmaññaratṭhe sāsanaṃ (1)
patitṭhahi.

Idam Rāmaññaratṭhe paṭhamam sāsanaṣṣa patitṭhānam.

Bhagavato abhisambuddhakālaṭo pubbe yeva Aparantaka-
ratṭhe Subhinnanagare Tissarañño kale ekassa amaccassa
Tisso Jayo cā ti dve puttā ahesum. Te gihibbhāve samvegam
labhitvā mahāsamuddassa samīpe Gajjagirimhi nāma pab-
bate isipabbajjam pabbajjitvā nisidimsu. Tadā nāgiya

¹ A. obhāsetvāna. ² S. Ullāpa°

³ A. Taphussū. B. Thaphussū.

vijādharo santhavam katvā dve aṇḍāni vijāyitvā sā nāgi lajjāya tāni vijahitvā gacchi.

Tadā jettho Tissakumāro tāni labhitvā kanitthena saddhim vibhajitvā¹ ekam ekassa santike ṭhapesi. Kāle atikkante tehi aṇḍehi dve manussā vijāyimsu. Te dasavassavaye sampatte kanitthassa aṇḍato vijāyane daharo kālam katvā Majjhimadesa Mithilānagare Gavampati nāma kumāro hutvā uppajji. So sattavassikakāle buddhassa bhagavato santike niyyādetvā pabbājetvā aciren' eva arahā ahoṣi. Jetthassa pana aṇḍato vijāyane daharo dvādasavassikakāle Sakko devānaṃ indo āgantvā Rāmaññaraṭṭhe Sudhammapuram nāma nagaram māpetvā Siharājā ti nāmena tattha rajjam kārapesi. Silālekhaṇe pana Sirimāsoko ti nāmena ti vuttam. Gavampatiṭthero ca attano mātaram daṭṭhukāmo Mithilānagarato āgantum ārabhi. Tadā dibbacakkhunā mātuyā kālam katabhavaṇ ñatvā idāni me mātā kuhiṃ uppajjati ti āvajjanto² bāhullena nesāḍake vaṭṭānaṃ nivāsanatṭhānabhūte dese uppajjati ti ñatvā sac' āham gantvā na ovādeyyaṃ mātā me apāyagamaniyam apuññaṃ vicinitvā catūsu apāyesu uppajjeyyā ti cintetvā bhagavantam yācitvā Rāmaññaraṭṭham vehāsamaggena āgacchi. Rāmaññaraṭṭhe Sudhammapuram patvā attano bhātunā Siharājena saddhim raṭṭhavāsinaṃ dhammam desetvā pañcasu sīlesu patitṭhāpesi. Atha Siharājā āha: Lokesu bhante tvam asi aggataro puggalo ti. Na mahārāja aham aggataro tisu pana bhavesu sabbesaṃ sattānaṃ makuṭasamkāso Gotamo nāma mayham satthā atthi. Idāni Majjhimadesaṃ Rājagaham paṭivasati ti.

Evam pana bhante sati tumhākaṃ ācariyaṃ mayam daṭṭhum arahāma vā no vā ti pucchi. Gavampatiṭthero ca: Āma māharāja arahatha bhagavantam daṭṭhum. Aham yācitvā āgacchāmi ti vatvā bhagavantam yāci.

Bhagavā ca abhisambujjhितvā atthame vasse saddhim anekasatabhikkhūhi Rāmaññaraṭṭhe Sudhammapuram ākā-

B. vicājitvā. Min: vibhājitvā.

A. āvajjento āvajjento.

sena āgamāsi. Rājavamse pañcahi bhikkhusatehi āgamāsi ti vuttam. Silālekhaṇe pana vīsatisahassamattehi bhikkhūhi ti vuttam.

Ettha ca yasmā bhagavā sapariso yeva āgacchi na ekako¹ ti ettakam eva icchitabbaṃ tasmā nānāvādatam paṭicca cittass'ākulitā na uppādetabbā ti.

Atha āgantvā Ratanamaṇḍape² nisiditvā sarājikānaṃ ratthavāsinaṃ amatarasaṃ adāsi tisu saraṇesu pañcasu ca silesu patitthāpesi.

Atha bhagavā dassanattāya āgatānaṃ channaṃ tāpa-sānaṃ cha kesadhātuyo pūjanattāya adāsi. Tato pacchā sattatimsa vassāni pūjetvā³ parinibbānākāle pi bhagavato adhiṭṭhānānurūpena citakathānato tettiṃsa dante gahetvā Gavampatithero Sudhammapuraṃ ānetvā Siharaṇṇo datvā tettiṃsa cetiyāni patitthāpesi.

Evam bhagavato parinibbānato aṭṭhame yeva vasse Gavampatithero Rāmaññaratthe Sudhammapure sāsanaṃ patitthāpesi.

Idaṃ Rāmaññaratthe dutiyaṃ sāsanaṃ patitthānaṃ.

Bhagavato parinibbutapañcatimsādhikānaṃ dvinnāṃ satānaṃ upari Suvannabhūmiṃ nāma Rāmaññarattham āgantvā Soṇathero Uttarathero⁴ cā ti dve therā pañcavaggakammārahehi bhikkhūhi saddhiṃ sāsanaṃ patitthāpesuṃ.

Te ca therā Mahā-Moggaliputta-Tissatherassa saddhivihārikā ti aṭṭhakathāyaṃ āgata.

Taphussa-Bhallike⁵ Gavampatitheraṇi ca paṭicca sāsanaṃ tāva patitthahi.

Taṇ ca na sabbena sabbaṃ ogāhetvā ye ye pana saddhā sampannā⁵ te te attano attano icchāvasen'eva sāsanaṃ pasādimsu.

Pacchā pana Soṇuttaratherā mahussāhena ācariya-ānattiyā sāsanaṃ patitthāpanattāya ussukkaṃ āpannā

¹ B. S. ekato. ² B. maṇḍappe. ³ Min: pūretvā.

⁴ B. Tapussu Bhallike. ⁵ A. B. pasannā.

patitthāpesum. Tena Atthakathāyaṃ etaṃ raṭṭhaṃ gantvā ettha sāsanaṃ patitthāpehi ti kārītapaccayavasena ānattī-vibhattivasena ca vuttaṃ¹.

✓ Tada pana Suvannabhūmiratthe Sudhammapure Sirimā-soko nāma rājā rajjaṃ kāresi. Tañ ca² Sudhammapuran nāma Kelāsapabbatamuddhani dakkhiṇāya anudisāya pubbaḍḍhabhāgena pabbatamuddhani aparaddhabhāgena bhūmitale tiṭṭhati.

Tāni yeva gulapācakaṇaṃ manussānaṃ gehasadisāni gehāni yebhuyyena samvijjanti ten' eva Golamittikanāmena pi vohariyanti.

Tassa pana nagarassa mahāsamuddasampi ttitattā daka-yakkhiṇī sabbadā āgantvā rājagehe jāte jāte kumāre khādi.

Sonuttherānaṃ sampattadivase yeva rājagehe ekaṃ puttāṃ vijāyi. Dakayakkhiṇī ca khādisāmi ti saha pañcahi yakkhiṇīsatehi āgatā taṃ disvā manussā bhāyitvā mahāviraṇaṃ ravanti. Tada therā bhayānaṃ sihasīvasena³ ekasīsarīradvayasambandhasaṇṭhānaṃ manusīharūpaṃ māpetvā⁴ dassetvā taṃ yakkhiṇiṃ sapariṇaṃ palāpesum. Therā ca puna yakkhiṇiyā anāgamanatthāya parittāṃ akāṃsu. Tasmiṃ ca samāgame āgatānaṃ manussānaṃ Brahmajālasuttaṃ adesayum. Saṭṭhimattasahassā sotāpannādiparāyaṇā ahesum. Kuladāraṇaṃ adḍhuddhāni⁵ sahasāni pabbajimsu kuladhitānaṃ pana diyaḍḍhasahassam. Rājakumārānaṃ pañcasatādhikasahassamattaṃ pabbajimsu. Avasesā pi manussā saraṇe patitthahimsu.

Evam so tattha sāsanaṃ patitthāpesi ti.

Vuttaṃ ca Atthakathāyaṃ:

Suvannabhūmiṃ gantvāna Sonuttarā mahiddhika

Pisāce niddhamitvāna Brahmajālam adesayun ti.

Tato paṭṭhāya rājakumārānaṃ Sonuttaranāmehi yeva namaṃ akāṃsu. Avasesadāraṇaṃ pi rakkhasabhayato⁶

¹ D. catuttham. ² Min: taṃ hi. ³ B. A. omī siha.

⁴ S. pāpetvā. ⁵ B. S. ḍḍhādi. D. adḍhuni.

⁶ S. rakkhasāyatho.

vimocanattam tälapattabhujjapattesu therehi mäpitaṃ manūsiharūpaṃ dassetvā matthake t̥hapesuṃ. Manussa ca silāmayam manūsiharūpaṃ katvā Sudhammapurassa āsanne padese t̥hapesuṃ. Tam yāvajjatanā atthi ti. Iccevaṃ bhagavato parinibbānato pañcatimsādhike vassasate sampatte Soṇuttaratherā āgantvā sāsanaṃ patit̥thāpetvā anuggahaṃ akamsū ti.

Idaṃ Rāmaññarat̥the tatiyaṃ sāsanaṃ patit̥thānaṃ.

Tato pacchā chasatādhike sahasse sampatte pubbe vuttehi tihi kāraṇehi sāsanaṃ uppattit̥thānabhūtaṃ Rāmaññarat̥tham dāmarikacorabhayena pajjararogabhayena sāsanaṃ paccat̥thikabhayena cā ti tihi bhayehi akulitaṃ ahosi.

Tadā ca tattha sāsanaṃ dubbalam ahosi yathā uḍake mande tatra jātāṃ uppalaṃ dubbalāṃ ti.

Tattha bhikkhū pi sāsanaṃ yathā kāmaṃ pūretuṃ na sakkū. Sūriyakumārassa nāma Manohārirañño pana kāle sāsanaṃ ativiya dubbalam ahosi. Jinacakke ekasat̥thādhike¹ vassasate sampatte kaliyuge ca ekūnavīsataḍḍhike catuvassasate sampatte Arimaddananagare Anuruddho nāma rājā tato saha piṭakena bhikkhusaṃghaṃ ānesi. Tato pacchā jinacakke navādhike sattasate sahasse ca sampatte Laṅkā-dīpe Sirisaṃghabodhi-Parakkamabāhumahārājā sāsanaṃ sodhesi. Tato channaṃ vassānaṃ upari kaliyuge dvattimsādhike pañcasate sampatte Uttarājivo nāma thero sāsane pākāto ahosi.

So pana Rāmaññarat̥thavāsino Ariyavaṃsatherassa saddhivihāriko.

Ariyavaṃsathero pana Kappaṇṇanagaravāsino² Mahākālatherassa saddhivihāriko. Mahākālathero pana Sudhammapuravāsino Prāṇadassītherassa³ saddhivihāriko.

Ayam pana Uttarājiva-Chapadatherānaṃ vaṃsadīpanat̥tham vuttā. So pana Prāṇadassīthero⁴ lokiyābhinnāyo labhitvā niccaṃ abhiṇhaṃ pāto va Magadharat̥the

¹ B. ekasatādhike.

² B. Kappaṇṇanagara° A. kappuna°

³ S. adds dasa° ⁴ A. Brāṇadassī.

Uruvelānigame¹ mahābodhim gantvā mahābodhiyaṅgapam sammajjitvā puna āgantvā Sudhammapure piṇḍāya cari. Idam therassa nibaddhavattam.

Ayañ ca attho. Sudhammapurato Magadharattham gantvā Uruvelānigame vāṇijakammam karontā tadākāram passitvā paccāgamanakāle Sudhammapuravāsīnam kathe-
sum.

Tasmā viññāyati² tasmiñ ca kāle Uttarājivathero pari-
punnavisativassena Chapadena nāma sāmaṇerena saddhim
Sihāladīpam gacchi. Sihāladīpavāsīno ca bhikkhū: mayam
Mahā-Mahindatherassa vamsikā bhavāma tumhe pi Soṇu-
taratherānam vamsikā bhavatha, tasmā mayam ekavamsikā
bhavāma samānavādikā ti vatvā Chapadasūmaṇerassa upa-
sampadakammam akāmsu.

Tato pacchā cetiyavandanādīni kammāni niṭṭhāpetvā
Uttarājivathero saddhim bhikkhusamghena Arimaddana-
nagaram³ paccāgamāsi.

Chapadassa pana etad ahoṣi: sac' āham ācariyena saha
Jambudīpam gaccheyyam bahūhi nātipalibodhehi pari-
yattuggahaṇe antarāyo bhaveyya⁴. Tena hi Sihāladīpe
yeva vasitvā pariyattim uggahetvā paccāgamissūmi ti.
Tato ācariyassa okāsam yācitvā Sihāladīpe yeva paṭivasi.
Sihāladīpe vasitvā yāva laddhatherasammutikā pariyattim
pariyāpunitvā puna Jambudīpam paccāgantukāmo ahoṣi.
Atha tassa etad ahoṣi: aham ekako va gacchanto sace
mama ācariyo natthi sace pi Jambudīpavāsīnā bhikkhu-
samghena saddhim Vinayakammam kātuṃ na iccheyyam
evam sati viṣuṃ kammam kātuṃ na sakkuṇeyyam, tasmā
piṭakadharehi catūhi therehi⁵ saddhim gaccheyyam iccetam
kusulan ti.

Evam pana cintetvā Tāmalittigāma⁶vāsīnā Sivalitherena,
Kambojarañño puttabhūtena Tāmalindatherena, Kiñcipura-
vāsīnā Ānandatherena Rāhulatherena cā ti imehi catūhi
therehi saddhim nāvāya paccāgacchi⁶.

¹ Min: 'nigamam. ² B. viññāyī ti.

³ A. Ariyamaddana° ⁴ S. bhaveyyam.

⁵ Min. and B. omit therehi. ⁶ B. gañchi.

Te ca therā piṭakadharā ahesum¹ dakkhā thāmasampannā ca tesu visesato Rāhulathero thāmasampanno. Kusimanagaram sampattakāle upakaṭṭhavassūpagamanakālo hutvā Arimaddananagare ācariyassa santikaṃ asampāpunitvā Kusimanagare yeva vassam upagamimsu.

Tesam vassūpagamanavihāravatthūrāmapākāro ca Kusimanagarassa dakkhiṇadisābhāge yāvajjatanā atthi.

Vassam vuṭṭhakāle pana mahāpavāraṇāya pavāritvā² te pañca therā Arimaddananagaram agamaṃsu.

Uttarājivathero ca Arimaddananagaravāsīhi bhikkhūhi visum hutvā saṃghakammāni akāsi. Kiñcā pi c'eṭṭha Uttarājivatherādayo Sīhaladipato paccāgantvā Arimaddananagare vasitvā sāsaṇaṃ anuggahesu.n.

Rāmaññaraṭṭhe pana jātattā pubbe ca tattha nivāsītattā³ idha dassitā ti daṭṭhabbā.

Tasmiṃ ca kāle Daḷanagare Padīpajeyyagāme jāto Sāriputto nāma mahallakasāmanero eko Arimaddananagaram gantvā Ānandatherassa santike upasampajjitvā pariyattim pariyāpuni.

So bahussuto ahosi dakkho thāmasampanno ca. Tam atthaṃ sutvā Narapati-caṇ-sū⁴ rājā cintesi: Sace so aṅgapaccaṅgasampanno bhaveyya ācariyaṃ katvā ṭhapessāmi anuggahessāmi ti. Rājā evaṃ cintetvā rājapurise pesetvā vmaṃsāpesi.

Rājapurisā ca tassa⁵ chinnapādaṅguṭṭhaggatam⁶ passitvā taṃ atthaṃ rañño ārocesum. Rājā taṃ sutvā evaṃ vikal-aṅgapaccaṅgo bhaveyya padhānācariyaṭṭhāne ṭhapetum na yutto ti katvā padhānācariyabhāvaṃ na akāsi. Pūjasakkāramatten' eva anuggahaṃ akāsi.

Ekasmiṃ ca kāle Dhammavilāso ti lañcam⁷ datvā Rāmaññaraṭṭhe sāsaṇaṃ sodhetvā parisuddhaṃ karohi ti Rāmaññaraṭṭhaṃ pesesi.

¹ Min: honti. ² A. pavāretvā. ³ B. nivāsattā.

⁴ B. Narapati-caṇ-chu. D. °caṇ ñu.

⁵ A. B. yassa. D. h'assa. S corr. to tassa.

⁶ A. °aṅguṭṭhatam. ⁷ A. B. lañcam.

So ca Rāmaññaraṭṭhaṃ gantvā Daḷanagare bahunnaṃ bhikkhūnaṃ dhammavinayaṃ vācetvā sāsanaṃ paggaheṣi. Tattha ca Rāmaññamanussā tassa Dhammavilāsatherassa sissānusissā Sihaḷabhiḅbhūgaṇā ti voharanti. Icevaṃ Sihaḷadīpikassa Ānandatherassa sissaṃ Dhammavilāsaṃ paṭicca Rāmaññaraṭṭhe Sihaḷadīpato sāsanaṃ āgata-maggo ti.

Idaṃ Rāmaññaraṭṭhe catutthaṃ sāsanaṃ paṭiṭṭhānaṃ.

Tasmiṃ ca kāle Muttimanagare aggamaheṣiyā ācariyā Buddhavaṃsathera-Mahānāgatharā Sihaḷadīpaṃ gantvā Mahāvihāravāsigaṇavaṃsabhūtānaṃ bhikkhūnaṃ santike puna sikkhaṃ gaṇhitvā Muttimanagaraṃ paccāgantvā Muttimanagaravāsīhi bhikkhūhi viṣuṃ hutvā saṃgha-kammāni katvā sāsanaṃ paggaheṣuṃ. Te ca therā paṭicca Rāmaññaraṭṭhe puna Sihaḷadīpato sāsanaṃ āgataṃ ti.

Idaṃ Rāmaññaraṭṭhe pañcamaṃ sāsanaṃ paṭiṭṭhānaṃ.

Tato pacchā ca Muttimanagare Setibhindassa rañño mātuyā ācariyo Medhaṃkaro nāma thero Sihaḷadīpaṃ gantvā Sihaḷadīpe araññavāsīnaṃ mahātherānaṃ santike puna sikkhaṃ gaṇetvā pariyattim pariyāpuṇitvā suvaṇṇa-rajatamaye tipuṣisachanne Setibhindassa rañño mātuyā kārāpīte vihāre nisīditvā sāsanaṃ anuggaheṣi. Lokadīpa-kasāraṇā ca nāma gandhaṃ akāsi. Athāparam pi Muttimanagare Sevasuvaṇṇasobhanaṃ nāma thero Sihaḷadīpaṃ gantvā Mahāvihāravāsigaṇavaṃsabhūtānaṃ therānaṃ santike puna sikkhaṃ gaṇetvā Muttimanagaraṃ eva paccāgacchi².

So pana thero araṇṇe yeva vāsī dhutaṅgadharaṃ ca ahoṣi appiccho, santuṭṭho, lajji, kukkuccako, sikkhākāmo dakkho thāmasampanno ca. Sihaḷadīpe Kalambumhi nāma jāṭassare udakukkhepasīmāyaṃ atirekapañcavaggena Vanaratanaṃ nāma saṃgharājaṃ upajjhāyaṃ katvā Rāhula-Bhaddaṃ nāma Vijayabāhurañño ācariyabhūtaṃ therāṃ kammavācācariyaṃ katvā upasampajji. So ca thero pun' āgantvā² Muttimanagare yeva vasiṭvā gaṇaṃ vadḍhetvā sāsanaṃ anuggaheṣi ete ca dve there paṭicca Rāmaññaraṭṭhe Sihaḷadīpato sāsanaṃ āgataṃ.

Idam Rāmaññaraṭṭhe chaṭṭhaṃ sāsanaṃsa paṭiṭṭhānaṃ.

Tato pacchā sāsanaṃvaseṇa dvivassādhike dvisate kaḷi-
yugato ekāsitike sampatte Hamsāvatīnagare Siriparama-
mahādhammarāja ti laddhanāmo Dhammacetiyyarāja
Kusimamaṇḍale Hamsāvatīmaṇḍale Muttimamaṇḍale ca
raṭṭhavāsino sapajama viya dhammena samena rakkhivā
rajjama kāresi.

So ca rājā tisu piṭakesu catūsu ca vedesu vyākaraṇa-
chandaḷamaṅkāradisu ca cheko, sikkhitaṇaṇasippo¹ nāṇa-
bhāsasu ca pasuto saddhāsī² ādiguṇopeto kumudakundasa-
radacandikāsamaṇasitaḡajapaṭibhūto³ ca sāsane ca atīva
pasanno ahoṣi.

Ekasmiṃ kāle so cintesi: bhagavato sāsanaṃ nāma⁴
pabbajjāupasaṃpadaḡbhāveṇa sambandhaṃ upasaṃpada-
bhāvo ca simāparisāvatthunāttikammavācāsaṃpaṭṭiḡi sam-
bandho ti. Evaṇ ca pana cintevā Simāvinicchayaṃ tassa
vaṇṇanaṃ⁵ Vinayaṃsaḡgahaṃ tassa vaṇṇanaṃ Simālaṃ-
kāraṃ Simāsaḡgahaṇ ca saddato atthato ca punappaṇama
upapaṛikkhivā aṇṇamaṇṇaṃ saṃsaṇḡitvā pubāparaṃ
tūlayitvā bhagavato adhippāyo idiso gaṇḡhakārānaṃ
adhippāyo idiso ti passitvā amaḡakaṃ Rāmaññaraṭṭhe
baddhaṇaḡisaṃuddaḡatassaṛāḡayo simāyo⁶ baḡukā pi
saṃāṇā ayaṃ paṛisaḡuddhā ti vavaṭṭhāpetuṃ dukkaraṃ.

Evaṃ sati simā paṛisā paṛisaḡuddhā bhavituṃ dukkarā
ti paṭibhāti.

Tato pacchā Rāmaññaraṭṭhe ti piṭakaḡharavyattaṃpaṭi-
balathereḡi maṇṭetvā raṇṇo paṭibhāṇāṇurūpaṃ simāpaṛisā
paṛisaḡuddhā bhavituṃ dukkarā ti therā vinicchiniṃsu⁷. Aṭha
ra rājā evaṃ pi cintesi: Aho vata saṃmaṣaṃbuddhaṣsa
sāsanaṃ pañca vassaṣaḡassāṇi paṭiṭṭhaḡiṣṣati ti gaṇḡhesu
vutto pi saṃāṇo abhisambuddhato caturaṭṭhādhikaḡvisa-
ḡassaṃaṭṭeṇ⁸ eva kāleṇa sāsane maḡaṃ huṭvā upasaṃpada-
kaṃmesu kaṇḡhāṭṭhānaṃ tāva uppaḡji kaṭhaṃ pana pañca-
vassaṣaḡassāṇi sāsanaṃsa paṭiṭṭhānaṃ bhaviṣṣati ti evaṃ

¹ B. °kappo. ² D. S. °candakā°

³ A. D. S. vaṇṇanaṃ. ⁴ Min: simāḡayo.

⁵ Min: vinicchindimsu.

dharmasamvegam uppādetvā punā pi evaṃ cintesi. Evaṃ ettakaṃ sāsane malaṃ dissamāno pi samāno upasampada-kamme¹ kaṅkhābhānaṃ dissamāno pi samāno parisuddh-atthāya anārabhivā mādiso appossukko majjhatto nisīdituṃ ayutto. Evaṃ hi sati bhagavati saddhāpasanno 'mhi ti vattabbataṃ anāpajjeyyam.

Tasmā sāsanaṃ nimmalaṃ kātum ārabhissāmi ti.

Kuto nu kho dāni sāsanaṃ āharitvā thiraṃ patitthāpeyyan ti āvajjanto evaṃ cintesi: bhagavato kira parinibbānato chattimsādhike dvisate sampatte Mahāmoggaliputta-Tissa-thero Mahā-Mahindatheraṃ pesetvā Sihaḷadīpe sāsanaṃ patitthāpesi. Tadā Devānampiya-Tissarājā Mahāvihāraṃ kārāpetvā adāsi. Sāsanavaraṇaṃ ca ekāsītādhikāni dvivassa-satāni vimalaṃ hutvā patitthahi. Bhikkhusaṃgho pi Mahāvihāravāsiganavasena ekato va atthāsi. Tato pacchā Abhayagirivāsi-Jetavanavāsivasena dvedhā hutvā bhijji. Jīnacakke atthasattatādhike sahasse sampatte Sirisaṃgha-bodhi-Parakkamabāhumahārājā Kuṭumbhayagirivāsi-Mahākassapatherapamukhaṃ² Mahāvihāravāsigaṇaṃ anugga-hetvā yathā vutte dve gane visodhesi sāsanaṃ nimmalaṃ akāsi. Tato pacchā Vijayabāhū-Parakkamabāhurājūnaṃ dvinnāṃ kāle pi sāsanaṃ nimmalaṃ hutvā yeva atthāsi.

Ten' eva vyattapaṭibalaabhikkhū āyācitvā Sihaḷadīpaṃ gantvā puna sikkhaṃ gaṇhāpessāmi tehi pana parampara-vasena pavattānaṃ bhikkhūnaṃ vasena amhākaṃ Rāmañña-ratthe sāsanaṃ nimmalaṃ hutvā patitthahissati ti evaṃ pana cintetvā Mogallānatheraṃ Somatheraṇaṃ ca Sihaḷa-dīpaṃ gamanattāya yāci.

Therā ca sāsanaṇaṭiyattakammam idan ti manasikaritvā paṭiññaṃ akāmsu³. Rājā ca dāṭhādhatupūjanattāya bhikkhusaṃghassa pūjanattāya⁴ Bhuvanekabāhurañño paṇṇākārattāya deyyadhammapaṇṇākāravatthūni paṭiyā-detvā Citradūtaṃ Rāmadūtaṃ ti ime dve amaccā dvisu nāvāsu nāyakatthāne ṭhapetvā kaliyuge sattatimsādhike atthavassasate sampatte mūghamāsassa puṇṇamito ekā-

¹ D. kammesu.

² B. Kuṭumhaya°

³ D. S. akāsi.

⁴ B. bhuñjanattāya.

dasamiyaṃ sūraccaṅkāre¹ Citradūtaṃ saddhim Moggallānatherapamukhehi bhikkhūhi ekāya nāvāya gamāpesi. Phaggaṇamāsassa aṭṭhamiyaṃ Sihaḷadīpe Kalambutitthaṃ pāyāsi. Rāmadūtaṃ pana tasmim yeva vasse māghamāsassa punnamito dvādasamiyaṃ candavāre saddhim Somatherapamukhehi bhikkhūhi ekāya nāvāya gamāpesi.

Ujukam pana vātaṃ alabhivā citramāsassa juṇhapakkhanavamiyaṃ Sihaḷadīpe Valligāmaṃ pāyāsi. Tato pacchā te pi dve amaccā dvisu nāvāsu ābhatāni dātabbapaṇṇā-kāravatthūni sandesapaṇṇā² ca Bhuvanekabāhuraṇṇo bhikkhusamghassa ca adāsi.

Raṇṇā pesitabhikkhūnaṃ ca sandesapanne kathitanīyāmen³ eva Kalyāṇiyaṃ nāma nadiyaṃ udakakkhepasīmāyaṃ sāmaṇerabhūmiyaṃ patitthāpetvā puna upasampadakkammaṃ ukāmsu.

Upasampajjitvā ca Bhuvanekabāhurājā nānāpakāre bhikkhūnaṃ sārūpe parikkhare datvā idaṃ pana ānisa-dānaṃ yava jivitapariyosānā yeva paribhuñjitabbaṃ bhavissati nāmalaṅcam² pana na jirissati ti katvā Rāmadūtassa nāvāya padhānabhūtassa Somatherassa Sirisaṃghabodhisāmi ti nāmaṃ adāsi.

Avasesānaṃ pana dasannaṃ³ therānaṃ Kittisirimeghasāmi Parakkamabāhusāmi Buddhaghosāsāmi Sihaḷadīpavisuddhasāmi Gunaratanadharasāmi Jinālamkārasāmi Ratanamāhsāmi Sattamatejasāmi Bhuvanekabāhusāmi ti nāmāni adāsi. Citradūtassa nāvāya padhānabhūtassa Moggallānatherassa Dhammakittilokagarusāmi ti nāmaṃ adāsi. Avasesānaṃ pana Sirivanaratanasāmi Maṅgalatherasāmi Kalyānatissasāmi Candagirisāmi Siridantadhātusāmi Vana-vāsītissasāmi Ratanālamkārasāmi Mahādevasāmi Udumbaragirisāmi Cūḷābhayātissasāmi ti nāmāni adāsi. Bāvisatiyā pana pacchā samaṇānaṃ nāmaṃ na adāsi. Abhinavasikkham pana sabbesaṃ yeva adāsi. Tato pacchā cetiyapūjanādīni katvā taṃ taṃ kiccaṃ nipphādetvā puna āgamaṃsu.

¹ B. *corrects to* suravāre.

² A. B. laṅcam.

³ S. dasānaṃ.

Bhuvanekabāhurajā Citradūtāṃ evaṃ āha: Rāmādhipati-
no rāṇṇo paṇṇākāraṃ¹ paṭidātum² icchāmi paṭidūtāṃ ca
pesetum tāva tvaṃ āgamehi ti. Evam pana vatvā paccā-
gamanakāle³ caṇḍavātabhayena mahāsamuddamajjhe nāvā
avagacchati³.

Tena Sīhalarāṇṇo pesitanāvāya sannipatitvā āruhitvā
āgacchantā tīni divasāni atikkamitvā puna caṇḍavātabha-
yena agambhiratṭhāne silāya ghaṭṭetvā⁴ laggitvā gantum
asakkuntvā ekaṃ ulumpam bandhitvā jaṃghen' eva
agamamsu. Sīhalarāṇṇo ca dūto paṇṇākāraṃ datvā
paccāgamāsi. Bhikkhūsu ca cha⁵ bhikkhū antarāmagge
yeva maccu ādāya gacchati aho aniccā vata saṅkhārā ti.

Honti c'ettha:

Imesam pana āraddham
Na kiccaṃ yāva niṭṭhitam
Na tāva ādiyissanti
Maccu natthi apekkhanā.

Nikkāruṇiko hi esa
Balakkārena ādiya
Rodamānaṃ va nātinam
Anicchantam va gacchati ti.

Rāmādhipatirajā ca tesam bhikkhūnaṃ pattakāle Ham-
sāvatinagarassa pacchimasmiṃ disābhāge Narasūrena nāma
amaccena paribhutte gāmakhetṭe pāliatṭhakathatīkādayo
punappunaṃ passitvā upaparikkhitvā sīmāsamūhanasīmā-
sammutikammāni⁵ kāraṇesi. Sīhalaḍḍipe bhagavatā nāhāyita-
pubbāya Kalyāṇiṇi nāma nadiyaṃ udakukkhepasīmam
katvā tattha Mahāvihāravāsinaṃ bhikkhūnaṃ santike
upaladdhaupasampadabhāvehi bhikkhūhi katattā Kalyāṇi-
sīmā ti samaññaṃ akāsi.

Icevaṃ Rāmādhipatirajā patta-Laṅkābhikkhū nissāya
sāsanaṃ sutṭhu patitṭhitam akāsi. Kaliyugassa attha-

¹ A. paṇṇākādāraṃ.

² MSS. pacchā āgamanakāle.

³ Min: āgacchati.

⁴ S. ghaṭṭetvā. D. ghaṭṭhetvā.

⁵ A R. omit.

timsādhika - atthavassasatakālato¹ yāva ekacattāḷisādhika-
atthavassasatā tesam bhikkhūnam vaṃse asitimatā gaṇa-
pāmokkatherā ahesum.

Tesam sissajātāni pana chabbisādhikāni dvisatāni
catusahassāni dasasahassāni ahesum. Evam bhagavato
sāsanam Rāmaññaratthe vuḍḍhim verullim vepullam apajji ti.

Idam Rāmaññaratthe pañcanam sāsanassa patitthānam.

Yadā pana Arimaddananagare Anuruddho nāma rājā
Sudhammapuram sarājikam abhibhavitvā viddhamsi tadā²
Rāmaññarattam rājasuñnam hutvā tiṭṭhati³. Rāmaññaratthe
Muttimanagare Sonuttaravaṃso eko gaṇo, Sivalivaṃso eko,
Tāmalindavaṃso eko, Anandavaṃso eko, Buddhavaṃso eko,
Mahānāgavaṃso eko ti cha gaṇā viṣum viṣum hutvā
atthamsu nānāsaṃvāsakā nānānikāyā. Dhammacetiya-
raññā pana kārāpitasāsanam pi abhijjamānam⁴ hutvā
atthāsi. Samānasamvāso⁵ ekanikāyo yeva ahoṣi. Haṃsāvati-
Muttima-Suvaṇṇabhūmivasena tīpi pi Rāmaññarattāni
Sunāparantasamphātena Marammarattāna ekābaddhāni
hutvā tiṭṭhanti.

Pubbe ca Marammarattāhindaṛājānam ānāpavattanattā-
nāni ahesum.

Tasmā Marammarattāto ekacce bhikkhū Rāmañña-
rattham gantvā Kalyāṇisīmāyam puna sikkham gaṇhimsu.
Dhammacetiyaṛaññā kārāpitasāsanam sakalam Mamma-
rattham pi vyāpetvā ogāhetvā tiṭṭhati.

Rāmaññaratthe Sonuttaratherānam sāsanam patitthā-
pitakālato patthāya yāva Sudhammapure Manohariraññā
arahantānam saṃvijjamānatā veditabbā. Tato pacchā pana
Uttarājiva-Ariyavaṃsa-Mahākāla-Prāṇadassītherānam kāle
lokiyajjhānābhinnālābhino⁶ yeva saṃvijjanti. Adhunā pana
tisu pi Rāmaññarattāhesu Dhammacetiyaṛaññā kārāpitasā-
sanam yeva tiṭṭhati. Ettha ca hetuphalasambandhavasena
ādiantavasena ca sāsanavaṃsam paññāya tūlayitvā, ādito

¹ A. Atthasatādhika^o ² A. D. S. yadā.

³ B. patitthahi. ⁴ A. abhijjamānam.

⁵ S. samānavamso.

⁶ B. lokiyaḍhyānābhinnālābhiyo. Min: 'lābhiyo.

va dassitehi tihi nayehi yathā paveni ghaṭṭiyati¹ tathā gaṇheyyā ti.

Ayañ ca Sāsanaṇaṃso lajjipesalasikkhākāmaṇaṃ yeva vasena vutto nālajjinaṃ vasenā ti daṭṭhabbo.

Tāya ca theraparamparāya Muttimanagaravāsī Medhaṃkarathero Lokadīpakasāraṃ² nāma gandhaṃ akāsi. Haṃsāvatinagaravāsī pana Ānandathero Madhurasāratthadīpanin³ nāma Abhidhammatīkāya saṃvaṇṇanaṃ Haṃsāvatinagaravāsī yeva Dhammabuddhathero Kavisāraṇa nāma chandovaṇṇanaṃ Haṃsāvatinagaravāsī yeva Saddhammālamkārathero Paṭṭhānasāratthadīpanin⁴ nāma pakaraṇaṃ tatth' eva⁵ aññataro thero Apheggusāraṇa nāma gandhaṃ akāsi. Evaṃ anekappakārānaṃ gandhakārānaṃ mahātherānaṃ vasanaṭṭhānaṃ hutvā sāsanaṃ ogaḥetvā virūhaṭṭhānaṃ ahoṣī ti.

Iti Sāsanaṇaṃse Suvannaḥbhūmisāsanaṇaṃsakathāmaggo nāma tatiyo paricchedo.

Idāni pana Yonakaraṭṭhe sāsanaṃ' uppattim kathessāmi.

Bhāgavā hi veneyyāhitāvaho Yonakaraṭṭhe mama sāsanaṃ ciraḱālaṃ paṭiṭṭhaḥissatī ti pekkhitvā saddhīm bhikkhusaṃghena desacūrikam āhiṇḍanto Labhuñjaṃ nāma nagaraṃ agamaṣi. Tadā eko nesādo hariphalāṃ datvā tam paribhuñjitvā haribje khīpīte⁶ paṭhaviyaṃ apatitvā ākāse yeva paṭiṭṭhāsi⁷. Tam disvā sitaṃ pātvakāsi. Tam atthaṃ disvā Ānandathero pucchi. Auāgate kho Ānanda imasmiṃ ṭhāne mama dhātucetiyaṃ paṭiṭṭhaḥissatī sāsanaṃ virūḥhaṃ āpajjissatīti vyākāsi.

Bhagavatā pana hariphalassa bhuñjitatṭhānattā Hariḥbhuñjo ti tassa raṭṭhassa nāmaṃ ahoṣi. Dvinaṃ tāpasānaṃ ṭhapitaṃ jalasuttitaṃ⁸ paṭicca Yonakānaṃ bhāsāya Labhuñjo ti nāmaṃ ahoṣi. Tadā tattha Mapinnāya nāma ekissā mātīkāya saṃīpe nisinna eko lavakulikajetṭhako⁹

¹ B. ghaṭṭiyati. Min: ghaṭṭhiyati. A. ghaṇṭhiyati.

² A. Lokapadīpasāraṃ. ³ B. Madhu°

⁴ A. B. °sāradīpanim. ⁵ A. Min: tath'eva.

⁶ Min: khīpi te. ⁷ A. B. tiṭṭhāsi.

⁸ B. elasuttitaṃ. ⁹ B. lavapulika° A. lavakusika°

attano puttam sattavassikam bhagavato niyyādetvā pabbājesi. Kammatthānānuyogavasena aciren' eva arahattaṃ pāpuṇi. Sattavassikassa ca sāmaṇerassa arahattaṃ sacchikatatthānataṃ paṭicca Yonakabhāsaya etaṃ thānaṃ Ca-naḥ-ma iti vuccati. Cirakālavasena Ja-maḥ-ma iti vuccati.

Tato paṭṭhāya yeva Yonakaratthe sāsanaṃ patitthāhi ti.

Idam Yonakaratthe paṭhamāṃ sūsanassa patitthānaṃ.

Sāsane pana pañcatimsādhike dvivassasate sampatte Mahārakkhitathero Yonakarattḥam gantvā Kamboja-Khemāvāra-Haribhūja-Ayuddhayādīsu anekādīsu ratthesu sāsanaṃ patitthāpesi.

Tāni hi sabbāni ratthāni samgahetvā¹ dassentehi² atthakathācariyehi Yonakalokaṃ ti Jkusalokavūcukena sāmaññasaddena vuttaṃ. Pakati h'esā gandhakāraṇaṃ yena kena c'ākārena atthantarassa viññāpanā ti.

Mahārakkhitathero ca saddhim pañcahi bhikkhūhi Pāṭaliputtato anilapaṭhamaggena Yonakalokaṃ āgantvā Kālākārāmasuttēna Yonake pasādesi. Sattatisahassādhikapaṇasatasahassassa maggaphalālakāraṃ adāsi, santike c'assa dasa sahasāni pabbajimsu. Evam so tattha sāsanaṃ patitthāpesi.

Tathā ca vuttaṃ Atthakathayaṃ:

Yonakarattḥam tadāgantvā so Mahārakkhito isi
Kālākārāmasuttēna te pasādesi Yonake ti.

Tato paṭṭhaya tesāṃ sissaparamparā bahū honti gaṇanapatham vitivattā.

Idam Yonakaratthe Mahārakkhitatherādayo paṭicca dutiyam sāsanaṃ patitthānaṃ.

Yonakaratthe Lakunnaṇagare jīnacakke pañcavassasate manimayaṃ buddhapatiṃmaṃ māpetvā Vissakamma devaputto³ Nāgasenatherassa adāsi.

Nāgasenathero ca tasmīṃ patiṃmaṃhi dhātu āgantvā patitthātū ti adhiṭṭhāsi.

¹ A. tam gahetvā.

² A. and B. dassantehi.

³ A. Visūkamma°

Adhiṭṭhānavasen'eva satta dhātuyo āgantvā tattha paṭiṭṭha-
hitvā paṭihāriyaṃ dassesun ti Rājavaṃse vuttam.

Taṃ ca vacanaṃ mama parinibbānato pañcavassasate
atikkante ete uppajjissanti ti Milindapañhāyaṃ vuttava-
canena kālaparimāṇavasena ca sameti. Yonakarātṭhe
Milindarañño kāle jinacakke pañcavassasate yeva Nāga-
senatheraṃ paṭicca jinacakkam verūḷhaṃ hutvā paṭiṭṭhāsi.

Idaṃ Yonakarātṭhe Nāgasenatheraṃ paṭicca tatiyaṃ
sāsanaṃ paṭiṭṭhānam.

Kaliyuge pañca satthivasse Labhuñjanagarato saṃkamitvā
Kyu-naḥ-ranagaraṃ¹ māpikassa Byaññā-co-ma-ṇa-ra-
nāmakassa² rañño kāle Majjhimadesato Kassapathero
pañcahi therehi saddhim āgacchi.

Tadā so rājā vihāraṃ katvā tesam adāsi. Sihaladīpato
ca dhātuyo ānetvā eko thero āgacchi³. Dhātuto⁴ paṭihāri-
yaṃ disvā pasiditvā Labhuñjacetiye nidhānaṃ akāsi. Te
ca there paṭicca Yonakarātṭhe sāsanaṃ vāso āgato.

Idaṃ Yonakarātṭhe catutthaṃ sāsanaṃ paṭiṭṭhānam.

Kaliyuge dvāsatthādhiḥ sattaṃ sampatte Cīnaratthi-
darājā abhivhavitvā sakalam pi Yonakarātṭhaṃ saṅkhu-
bitaṃ⁵ hoti. Tadā Mahādharmmagambhīrathero Mahā-
Medhamkarathero cā ti dve therā Yonakarātṭhato saddhim
bahūhi bhikkhūhi Sihaladīpaṃ agamaṃsu. Tadā Sihaladīpe
dubbhikkhabhayena abhivhūto hutvā tato Siyāmarātṭhe
Sokkatanagaraṃ puna agamaṃsu.

Tato pacchā Lakunnanagaraṃ gantvā sāsanaṃ pagga-
hantānaṃ lajjipesalānaṃ bhikkhūnaṃ santike puna sikkhaṃ
gaṇhimsu. Te ca therā Siyāmarātṭhe Yonakarātṭhe ca
sabbattha sāsanaṃ paṭiṭṭhāpesum.

Idaṃ Yonakarātṭhe pattalaṅke⁶ dve there paṭicca
pañcamāṃ sāsanaṃ paṭiṭṭhānam.

Kaliyuge pañcaviśādhike atthavassasate sampatte Siri-
saddhammalokapaticakkavattirājā Labhuñjacetiyaṃ puna

¹ B. Kyūjah-ra° A. Kyu-jā-ṇaḥ-ra° D. Kyi-ṇaḥ-tu-nari-
māpitassa. ² B. Byaññah-co-ma-na-ḥaḥ ra. D. Byaññāḥ
co-ma-ṇa-reh. ³ A. āgañchi. ⁴ D. S. dhātuyo.

⁵ B. sakkhumbhitaṃ. D. saṃkhubbhitam. ⁶ pallaṅke.

mahantam katvā tassa cetiyassa samipe cattāro vihāre kārāpetvā Mahā-medhamkaratherassa Śāriputtatherassa ca adāsi. Tadā pi te dve therā sāsanam parisuddham katvā patitthāpesun ti.

Idam Yonakaratthe Mahā-Medhamkara-Śāriputtathere paṭicca chaṭṭham sāsanassa patitthānam.

Kaliyuge te cattālisādhike navutivasse sampatte Ham-sāvatinagare Anekasetibhindo nāma rājā Yonakarattṭham abhibhavitvā attano hatthagatam katvā balibhuñjanattihāya¹ jetthaputtassa Anuruddhassa nāma rājakumārassa datvā bahūhi amaccehi saddhim tattha gantvā anurājabhāvena rajjam kārāpesi sāsanā ca visodhetum² Saddhamma-cakkasāmitheram tena saddhim pahīni. Anekasetibhindo kira rājā Yonakarattṭham vijayakāle³ paṭhamam sāsanassa patitthānabhūtam idan ti katvā tam ratthavāsino karamarānitabhāvena⁴ na aggahesi ti yathāvuttatheravamsesu ca eko Lakunnānagare araṇṇavāsi⁵ thero tattha nagare ajja asukasmim thāne eko mato ti⁵ gihinam kathetvā yathā kathitam bhūtam hutvā ayam abhiññālābhi ti pākato ahosi.

Tasmim yeva ca nagare Mahāmaṅgalo nāma thero Anekasetibhindassa raṇṇo yujjhitum āgatakāle Anekasetibhindo rājā mam pakkosissati samānajatikam dūtam pesessati ti pakkositakālato paṭhamam eva vadi.

Yathāvuttaniyāmen' eva pakkosanato ayam abhiññālābhi ti kittighoso ahosi.

Tattha nagare Nānavilāsathero Saṅkhyāpakāsakan nāma pakaraṇam akāsi. Tam tīkam pana pattalaṅkatherassa vihāre vasanto Sirimaṅgalo nāma thero akāsi, Visuddhimaggadīpanim pana saṇṇatta-araṇṇavāsi⁶ Uttarārāmo nāma eko thero, Maṅgaladīpanim Sirimaṅgalathero, Uppātasantim⁷ aññataro thero. Tam kira Uppātasantim sajjhāyitvā Cīnaraṇṇo senam ajini ti. Iccevam Yonakaratthe abhiññālābhinam gandhakārūṇā ca therānam ānubhāvena jina-sāsanam parisuddham hutvā patitthāti.

¹ A. pari° ² D. S. visodhāpesum.

³ D. vicara° S. vicaraṇa° ⁴ A. karamāṇika°

⁵ Min: ajja re twice. ⁶ A. saṇṇutta° ⁷ A. uppādasantim.

Evam hetuphalasambandhavasena ādi-anta-sambandhavasena ca yathāvutthehi tihi nayehi theraparamparā ghaṭṭetvā¹ gahetabbā.

Iti Sāsanaṃse Yonakarattṭhasāsanavaṃsakathāmaggo nāma catuttho paricchedo.

Idaṃ Vanavāsiraṭṭhe Sirikhattanagare Sāsanaṃsaṃ vakkhāmi.

Jinacakke hi ekavassasate sampatte Jaṭilo, Sakko, Nāgo, Garuḷo², Kumbhaṇḍo, Candiparamīsvaro³ cā ti ime satta Sirikhattanā nāma nagaraṃ māpesum. Tattha Dvattapoṇgo nāma rājā rajjaṃ kāresi. Tassa kira tiṇi akkhini santi ti. Tadā bhagavato sāvakā arahantā tisahassamattā vasimsu. So rājā tesam arahantaṇaṃ devasikaṃ catuhi paccayehi upatthambhi.

Cha sariradhātuyo ca ekekaṃ ekekaṃ nidaḥitvā cha cetiyāni kārāpesi. Dakkhinābāhum pana nidaḥitvā ekaṃ cetiyaṃ kārāpesi uṇṇisadhātum pana Kamārannagara⁴ ānetvā ekaṃ pi cetiyaṃ kārāpesi. Tam pana tāva na niṭṭhitam pacchā Anuruddharājā gahetvā Arimaddanana-garaṃ ānetvā ca Caṇ-khum⁵ nāma cetiye nidhānam akāsi. Tasmā Rakkhitaṭṭherassa āgamanato pubbe pi sāsanaṃ patitṭhāsi ti datṭhabbam. Tato pacchā sāsanaṃ dubbalaṃ hutvā atṭhāsi.

Idaṃ Vanavāsiraṭṭhe paṭhamam sāsanaṃ patitṭhānam.

Mahā-Moggaliputta-Tissatherena pana pesito Rakkhitathero Vanavāsiraṭṭham gantvā ākāse ṭhatvā anamatagga-pariyāya kathāya Vanavāsike pasādesi. Kathāpariyosāne pan'assa satṭhisahassānaṃ dhammābhisamayo ahoṣi. sattatisahassamattā pabbajimsu, pañcavihārasatāni patitṭhāpesum.

Evam so tattha sāsanaṃ patitṭhāpesi.

'Ten' eva Atṭhakathāyaṃ:

Gantvāna Rakkhitathero Vanavāsīm mahiddhiko

Antalikkhe ṭhito tattha desesi anamataggiyaṃ ti vuttaṃ.

¹ S. ghaṭetvā. D. ghaṭṭhetvā. ² D. S. Garuḷho.

³ A. candima-ramīsvaro. ⁴ A. Kamārannagharato. B. Kamāh-ran-nagara. D. Ka-mā-ra°.

⁵ A. ukhum. B. ujum. D. Ca-ñā-khum.

Evañ Vanavāsiraṭṭhe pubbe yeva sāsanam ogāhetvā patitṭhahi. Na pana tāva sakalam vyāpetvā patitṭhahi. .

Idam tāva Vanavāsiraṭṭhe Sirikhettanagare dutiyam sāsanassa patitṭhānam.

Jinacakke pana tettiṃsādhike catuvassasato Kukkuṭasāso nāma eko rājā rajjam kāresi. Tassa raūño kāle bhagavato sāvakā arahantā pañcamattā ahesuṃ. Tesam pi so rājā devasikam catūhi paccayehi upatthambhesi. Sotāpanna-sakadāgāmi-anāgāmino pana gaṇanapatham vitivattā ahesuṃ.

Idam Vanavāsiraṭṭhe Sirikhettanagare paramparābhatavasena tatiyam sāsanassa patitṭhānam.

Icevā Vanavāsiraṭṭhe anekasatehi arahantatherehi sāsanam punṇindusamkāsam hutvā ativiya vijjotesi.

Sāsanikagandhakārā pana mahātherā tattha na saṃdisanti. Arahantatherā pana rājūnam āyācanam ārabbhā dhammasattham ekaṃ viracayimsū ti porāṇā vadanti¹ ti.

Icevaṃ:

Te ca therā mahāpaṇṇā
Paggahetvāna sāsanam
Suriyo viya aṭṭhango
Upagā² maccu santikam.

Tasmā hi paṇḍito poso
Yāva maccu na c'āgato
Tāva puṇṇam kare niccam
Mā pamajjeyya sabbadā ti.

Iti Sāsanavamse Vanavāsiraṭṭhasāsanavamsakathāmaggo nāma pañcama paricchedo.

Idāni pana Marammaṇḍale Aparāntaraṭṭhe sāsanavamsam vakkhāmi.

Ambakam kira³ Marammaratṭhe Suppādakatitthe Vāṇija-gāme vasante Cūlapuṇṇa-Mahāpuṇṇe dve bhātike paṭicca bhagavato dharamānass⁴ eva⁴ atirekavisativassakālato pabhūti sāsanam patitṭhāsi. Na pana tāva vyāpetvā

¹ A. B. vedanti. ² Min: upāyā. ³ Min: hi.

⁴ B. bhāvato maramānass⁴ eva.

patitthāsi. Ten' eva puna sāsanaassa patitthāpanatthāya Mahā-Moggaliputta-Tissathero Yonaka-Dhammarakkhitatheram pesesi ti. Bhagavā pana Lohita-candana-vihāram paṭiggahetvā satta sattaḥāni nisiditvā samāgatānam¹ devamanussānam dhammarasam adāsi. Sattāhesu ca ekasmim ekasmim ahu. Caturāsiti pānasahassānam dhammābhisamayo ahosi pañcasatamattehi ca pāsādehi āgacchanto antarāmagge Saccabandhapabbate² nisinnassa Saccabandhassa nāma isino dhammam desetvā chahi abhiññāhi saddhim arahattam pāpesi.

Vāṇijagāme ca Isidinnasetthi ādinam pi dhammarasam pāyesi.

Icevaṃ Saccabandha-Isidinna-Mahāpunnādayo paṭicca amhākam Marammamaṇḍale sāsanaṃ patitthāsi.

Idam Marammamaṇḍale Aparantaratthe paṭhamam sāsanaassa patitthānam.

Bhagavato parinibbānato³ pañcatimsādhike dvivassasate sampatte tatiyasamgītiṃ samgūyitvā avasāne Mahā-Moggaliputta-Tissathero attano saddhivihārikam Yonaka-Dhammarakkhitatheram saddhim catūhi bhikkhuhi Aparantarattam pesesi. Aparantarattāṇ ca nāma amhākam Marammamaṇḍale Sunāparantarattam eva. Tam attam pana heṭṭhā avocumhā.

Yonaka - Dhammarakkhitathero pi Aparantarattam āgantvā Aggikkhandhopamasuttēna ratthavāsinaṃ pasādesi. Sattatimattānam pānasahassānam dhammarasam pāyesi. Ratthavāsino ca bahavo sāsane pabbajimsu, rājakulato pi sahasamattā pabbajimsu, itthinam pana atirekasatthi-sahasamattā pabbajimsu. Tañ ca na Aggikkhandhopamasuttantaṃ sutva pabbajantīnaṃ itthinam vasena vuttam. Atha kho ādito paṭṭhāya yāva cirakālam sāsanaṃ pasīditvā pabbajantīnam itthinam vasena vuttan ti datṭhabbam. Kasmā ti ce: Itthinam bhikkhunam santike yeva pabbajitum yuttattā. Yonaka - Dhammarakkhitatherena ca saddhim bhikkhunam anāgatattā evaṃ cirakālam

¹ B. sahaḡatānam.

² A. B. Saccabandā°

³ A. parinibbutato.

atikkamitvā pacchā bhikkhuniyo āgantvā tāsāṃ santike pabbajitānaṃ¹ vasena vuttan ti dātṭhabbāṃ.

Sihāladīpe Anulādeviyā pabbajitakāle Mahā-Mahinda-therassa Saṃghamittātheriyā pakkosanaṭṭha idha nāpakaṃ ti.

Evam Yonaka-Dhammarakkhithatheraṃ paṭicca Aparantarattṭhe sattānaṃ bahūpakāro ahosi. Ten' ev' Atṭhakāyaṃ:

Aparantaṃ vigāhitvā Yonaka-Dhammarakkhito
Aggikkhandhupamaṇ' ettha pasādesi jāne bahū ti.

Tatthāyaṃ adhippāyaviseso gaheṭṭabbo.

Kathaṃ? Aggikkhandhopamasuttantaṃ nāma bhikkhūnaṃ paṭipattivasena vuttaṃ/taṃ bhikkhūnaṃ yeva desetum vaṭṭati². Thero pi tattha taṃ desesi. Tasmā Puṇṇa-Saccabandhādāyo paṭicca|bhagavato dharmānāssa visativassakāle yeva sāsanaṃ Aparantarattṭhe paṭiṭṭhahitvā kasmīṇci kasmīṇci³ thāne bhikkhūnaṃ saṃvijjamaṇattā tesāṃ bhikkhūnaṃ saṃgaheṭvā desetum pacchā āgatanāṃ ca bhikkhūnaṃ parisuddhācārānaṃ⁴ vinūṇāpetum Aggikkhandhupamasuttaṃ thero desesi ti.

Evāṇ ca sati Arimaddananagare samaṇakuttakānaṃ saṃvijjamaṇabhāvaṃ vakkhamanena vacanena sameti.

Idaṃ Marammaṇḍale Aparantarattṭhe dutiyaṃ sāsanaṃ paṭiṭṭhānaṃ.

Yasmā pana buddho bhagavā Puṇṇattherassa yācanaṃ arabbha Aparantarattṭhaṃ āgantvā vāṇijehi kārite Candanavihāre vasitvā ekasmiṃ samaye Ānandena pacchā samaṇena Tamhadiparatṭhaṃ pi desacārikaṃ⁵ āhiṇḍi. Āhiṇḍitvā Arimaddananagaratthānasamīpaṃ patvā pabbatamuddhani tathā anāgate kho Ānanda imasmiṃ padese Sammuṭti nāma-rājā Arimaddanaṃ nāma nagaraṃ mūpesati, tasmīṇ ca nagare mama sāsanaṃ virūḷhaṃ hutvā paṭiṭṭhahissati ti vyākāsi. Ayam attho porāṇavedapottṭha-kesu vutto.

¹ B. pabbajitāni. ² D. desetu sumvaṭṭati.

³ B. kasmīṇca kasmīṇca.

⁴ B. corrects to °cārānaṃ A. parisuddhācārakaṃ.

⁵ D. ratṭhaṃ padesa°

Yonaka - Dhammarakkhitathero ca **Aparantarattham** āgantvā **Tambadīparattham** pi āhiṇḍitva **Tambadīparattha-**vāsīnam pi dhammarasaṃ pāyesi yeva. **Ayam** attho khattiyakulato eva purisasahassāni pabbajimsū ti **Attha-**kathāyaṃ vuttattā viññāyati. **Tadā** hi **Aparantaratthe** khattiyo natthi **Tambadīparatthindo** yeva taṃ anusāsetvā abhivasati.

Khattiye ca asante kuto khattiyakulāni bhavissanti? **Ten'** eva **Tambadīparatthato** purisasahassāni pabbajimsū ti viññātabbā.

Tasmā **Tambadīpikasāsanavamsam** pi idha² vattum yujjati. **Ten'** idāni **Tambadīpikasāsanavamsam** vakkhāmi².

Amhākaṃ hi **Marammaṇḍale** **Tambadīparatthe** **Arimaddananagare** **Sammutirājā** nāma **bhūpālo** rajjam kāresi. **Tato** patthāya yāva **Anuruddharaññā** **Samati - nāmake**³ dese nisinnānaṃ timsasahassamattānaṃ samanakuttakānaṃ satthisahassamattānaṃ sissānaṃ ovādam datvā carimsu.

Tesaṃ pana samanakuttakānaṃ ayaṃ vādo:

Sace yo pāṇatipātāṃ kareyya so idisaṃ parittāṃ bhaṇanto tamhā pāpakammā parimuñceyya. **Sace** pana yo mātāpitarāṃ hantvā anantariyakammato parimuccitukāmo bhaveyya idisaṃ parittāṃ bhaṇeyya. **Sace** pi puttadhitānaṃ āvāhavivāhakammaṃ kattukāmo bhaveyya ācariyānaṃ pathamaṃ niyyādetvā āvāhavivāhakammaṃ kātābbā. **Yo** idaṃ cārittaṃ atikkameyya bahu apuññaṃ pasaveyyā ti evaṃ ādihi micchāvādehi attano attano upagātānaṃ ovādaṃ adamsu. **Tam** atthaṃ sutvā **Anuruddharājā** paricita-puñño tesāṃ vādaṃ na ruci. **Ayaṃ** tesāṃ micchāvādo ti. **Tadā** ca **Arimaddananagare** **Arahanto** nāma thero āgantvā sāsanaṃ patitthāpesi. **Ayaṃ** **Arahantatherassa** atthuppatti **Rājavamsūgata-Parittanidānāgata-Sāsana**paveṇiyāgatavase-na⁴ tividhā hoti. **Tatthāyaṃ** **Rājavamsūgatatthuppatti**. **Tadā** hi **Sunāparanta-Tambadīparatthesu** sabbena sabbaṃ sabbadā thiraṃ sāsanaṃ na tāva patitthāsi. **Ten'** eva

¹ D. idaṃ. ² Min: pavakkhāmi.

³ B. Sammuti^o

⁴ D. S. ^o‘pavesaṇi^o

bhagavatā byākataṇiyāmena sāsanam patitthāpessāmā ti cintetvā mahātherā Sakkassa devānam indassa santikaṃ gantvā sāsanam anuggahitum samattham¹ puggalam dehi ti yācimsu. Sakko ca devānam indo Tāvatisabhavane ekam devaputtam yācitvā ekissā brāhmaṇiyā kucchimhi paṭi-sandhim gaṇhāpesi.

Dasamāsaccayena vijāyanakale Sīlabuddhi nāma thero anurakkhivā vaye sampatte pabbājesi.

Tisu piṭakesu ativiya cheko hutvā arahattam² pāpuṇi. Arahanto ti nāmena pākaṭo thosi. So ca thero Maram-mamaṇḍale jinasāsanam vijjotāpetum Arimaddanagaram āgantvā nagarato avidūre ekasmiṃ araṇṇe nisīdi. Tada Sakko devānam indo ekam nesādaṃ palopetvā³ tassa theram dassesi. Atha nesādassa etad ahosi:

Ayam pana amanusso yakkho bhaveyya sace pana manusso bhaveyya evaṃ sati milakkhajātiko bhaveyyā ti.

Evam pana cintetvā raṇṇo dassanattāya nagaram ānesi. Thero ca attha parikkhāre gahetvā anugacchi. Nesādo ca theram ānetvā raṇṇo dassesi. Rājā disvā santindriyo ayam na milakkhajātiko imassa⁴ abbhantare sāraddhammo atthi maṇṇe ti laddhasuriyobhāsam viya padumaṃ phulla-rittam hutvā vimamsitukāmo⁵ theram āha: attano sūrup-pam āsanam ũatvā nisīdāhi ti.

Thero ca rājapallāṅkaṃ āruhitvā nisīdi. Rājā ca ayam aggāsane nisīdi. Avassam aggapuggalo bhaveyyā ti cintetvā tvaṃ kassa ũāti kassa sisso kuto āgato' si ti pucchi. Thero ca evam āha:

Lokasmiṃ yo navaguṇasampanno bhagavā sammāsam-buddho tassāham ũāti so bhagavā yeva mam' ācariyo bhikkhusamghassa nisinnatthānato āgato 'mhi ti.

Rājā ca somanassappatto hutvā āha:

Tava ācariyena desitaṃ dhammaṃ ekadesato desehi ti. Atha yathā Siri-Dhammāsokaraṇṇo Nigrodhasāmaṇerena appamādadhammo desito evaṃ appamādadhammaṃ yeva thero desesi.

¹ B. tam attham. ² Min: arahantam. ³ Min: palāpetvā.

⁴ B. dumassa. ⁵ Min: vimamsetukāmo.

Rājā ca puna āha: Kūhin dāni sammāsambuddho nīsi-
dati, tena pana desito dhammo katipamāṇo tassa sāvakā
pana katipamāṇā tumhādisā aññe atthi vā mā vā ti.

Idāni amhākaṃ ācariyo sammāsambuddho parinibbuto
dhātuyo yeva idāni atthi tena pana desito dhammo catu-
rāsīti dhammakkhandhasahassapamāṇo. Sudhammapure
piṭakattayaṃ yugaḷavasena tividham atthi mayā añño para-
matthasammutivasena duvidho pi saṃgho atthi ti.

Taṃ sutvā rājā bhīyosomattāya pasanno hutvā puna
ārocesi: Mama bhante imasmim paccakkhe natthi tayā
añño nātho. Ajjatagge pānupetaṃ maṃ upāsako ti dhā-
rehi, tava oyādaṃ ahaṃ sirasā paṭigaṇhissāmi ti. Tato
pacchā Araññakaṅgārahe ṭhāne vihāraṃ kārapetvā ādāsi.
Samaṇakuttakānaṃ pi vādaṃ bhindi. Yathā pana suvaṇṇa-
pātim labhitvā suvaṇṇabhājanāṃ labhitvā mattikābhājanān
ti sakale pi ca raṭṭhe samaṇakuttakānaṃ vādaṃ jahāpesi.

Tasmiṃ sa kāle samaṇakuttakā¹ hīnalābhā hutvā
therassa upanāhaṃ bandhimsu². Te pana samaṇakuttakā
araññe nissāmikā viya koleyakā sunakhā anāthā hutvā
kāyikacetasikadukkhaṃ labhimsu.

Rājā ca taṃ atthaṃ ūtvā yathā samaṇakuttakā nābhi-
bhavanti³ tathā ārakkhaṃ ṭhapesi. Te ca samaṇakuttake
setavattaṃ nivāsāpetvā āvudhagāhayaodhabhāvena rāja-
kamme niyojāpesi. Thero ca sāsane pasanne jane pabbā-
jetvā upasampādetvā sāsanaṃ visodhāpesi. Rājā ca imasmim
raṭṭhe porāṇikā rājāno samaṇakuttakānaṃ vādaṃ gahetvā
rajjāṃ kāresuṃ, sace hi pana tesāṃ anattthakarajjāṃ⁴
puna gaṇhāpetuṃ sakkuṇeyyaṃ evaṃ sati ahaṃ tesāṃ
anattthakarajjāṃ apanetvā sātthakarajjāṃ gaṇhāpetuṃ
icchāmi ti anusoci ti.

Ayaṃ pana Parittanidānāgatattthuppatti.

Sihāladīpe kira Vijjavāsīnagare nisinno eko bhikkhu
Upadvārāvatinagaraṃ⁵ gantvā pariyattim uggaṇhi.

¹ B. °kuttikā. ² D. bhindimsu.

³ D. nābhāmbhibhavanti. ⁴ D. anatta°

⁵ A. Upamārāvati°

Tato pacchā Sudhammapuram gantvā pariyattim uggaṇhi.
Tasmiṇ ca kāle Sirikhettanagare pāṭalirukkhe eko gandhe
atthi ti sutvā Sudhammapurato Sirikhettanagaram agamāsi.
Antarāmagge luddako theram passitvā ayam yakkho tī
maññitvā gahetvā Anuraddharaṇṇo dassesi. Tada rājā
theram pucchi: Ko pana tvaṇ ti.

Aham mahārāja Gotamassa sāvako ti.

Puna rājā pucchi: Tiṇam pana ratanānam kīdiso ti.

Thero āha: mahosadhapandito viya mahārāja buddho
daṭṭhabbo; ummaggo viya jhammo; Videhasenā viya
saṅgho ti. Evaṃ upamāhi¹ pakāsito rājā puna pucchi:
kin nu kho ime Gotamassa sāvakā ti.

Na kho mahārāja ime Gotamassa sāvakā, ime pana
amhehi visabhāgā samanakuttakā yevā ti evaṃ vutte tato
paṭṭhāya te samanakuttake vijāhi. Tiṇam viya natimaññi²
pāṭalirukkhasusirato pi laddham tesam gandham laddhaṭ-
thāne yeva āgginā jhapesi.

Tam pi thānam yāvajjatanā Aggijhāpanatalan ti paka-
tam ti. Thero ca Vimānarutthun ~~raṇṇo~~ desesi. Rājā ca
pasiditvā Sirikhettanagarato Arimaddananagaram paccā-
gamanakāle ānesi.

Idam pana pāṭalisusire laddhagandhassa kūraṇam. Te-
sam hi samanakuttakānam abbhantare eko upāyacheko
samanakuttako attano vādānurūpaṃ gandham katvā Siri-
khettanagare dvattimsa ratanakhandhassa pāṭalirukkhasa
susire pavesetvā punappunam udakena temetvā mattikāya
limpetvā puna tacam uppādetvā utthapesi.

Tadā mayam supine³ pāṭalirukkhe sārāgandho attha-
vyañjanasampanno eko atthi ti passāmā ti kolāhalam
uppādesum. Tam sutvā rājā Sirikhettanagaram gantvā
tam pāṭalirukkham bhinditvā gavesanto⁴ tam gandham
labhi. Gandhe pana sakavāda⁵vasena samanakuttakasa-
maññatā idisā yeva ete Gotamasāvakā honti etesam yeva
ācāro saggamaggapathabhūto ti evaṃ ādihi kārānehi

¹ D. upamāham.

² A. nātimaññe.

³ Min: supinena.

⁴ A. gavesento.

vuttam. Rājā ca paṣīditvā samaṇakuttānaṃ bahūni dātabbāni adāsi.

Tato pacchā therassa dhammakathaṃ sutvā taṃ agginā jhāpesi ti evaṃ samaṇakuttakānaṃ vacanaṃ sutvā Sirikhettanagaraṃ gantvā Arimaddananagaraṃ paccāgacchanto theram ānesi ti daṭṭhabbam.

Arimaddananagaraṃ sampattakāle Jetavanam nāma vihāram kārāpetvā adāsi. Thero ca tattha sāsanaṃ vi-sodhetvā nisīdi. Rājā devasikaṃ udakaṃ ānetvā agga-mahesi¹ pana devasikaṃ yeva piṇḍapātaṃ ānetvā bhojesi. Uppannakaṅkhakāle² pi taṃ taṃ kaṅkhāṭhānaṃ pucchī ti.

✓ Ayam pana Sāsana-paveṇiyāgatatthupatti.

Sudhammapure hi samāpattilābhi Anomadassi nāma thero Soṇuttaratherānaṃ vamsānurakkhaṇavasena saddhiṃ pañcali bhikkhusatehi nisīdi. Tassa pana padhānasisso Adhisilo nāma, tassa padhānasisso Prāṇadassi nāma, tassa padhānasisso Kālo nāma, tassa padhānasisso Ara-hanto nāma, tassa padhānasisso Ariyavamsa nāmā ti. Idaṃ ca vacanaṃ.

Ko pan' esa Uttarājivamahāthero³ ti. Ayam hi thero Rāmaññadesiyaputto Ariyāvamsatherassa sisso Ariyāvamsathero pana Kappuṇṇanagaravāsī⁴ Mahākālatherassa sisso. So pana Sudhammanagaravāsino Prāṇadassimahātherassa sisso ti Kalyāṇisilālekhane vuttavacanena na sameti⁵. Evaṃ pi sati yathicchitādhippāyo na nassati ti daṭṭhabbam.

Evaṃ nānācariyānaṃ vādo nānākārena dissamāno pi Arahantatherassa Arimaddananagare sāsanaṃ anugga-hetvā patitṭhānata⁶ yev' ettha pamāṇaṃ ti katvā nāva-maññitabbo.

Sabbesaṃ hi ācariyānaṃ vāde pi Arahantathero Ari-maddananagaraṃ āgantvā sāsanaṃ patitṭhāpesi ti attho

¹ B. aggamahesim. ² A. °kaṅkham°

³ D. S. Uttarāsajiva° ⁴ B. corrects to Kambuṇṇa°

⁵ A. Kalyāṇisilālekhaṇi vuttavacanena sameti.

⁶ Min: patitṭhānakā.

icchitabbo yevā ti, Arahantathero pana mūlanāmena Dhammadassi ti pākāto Sudhammapuravāsī Silabuōdhithe-
rassa sisso ti datṭhabbo.

So ca thero pubbeva pabbajjakālato catūsu vedesu sikkhitasippo.

Pabbajitvā pana sātṭhakatham piṭakattayaṃ uggaṇhitvā pāraṃ gantvā sabbattha pākāto. Sokkatayanagaram¹ ānetvā manussā pūjenti.

Tattha dasa vassāni vasitvā puna Sudhammapuram āgantvā araṇṇavāsam samādayi².

Tato pacchā jinacakke ekasatṭhādhiḥke pañcasate sahasse ca sampatte kaliyuge ekasattatādhiḥke tisate sampatte Anuruddharājā rajjam pāpuṇi.

Tadā Arimaddananagare samanakuttakā³ mayam Gotamasāvaka ti vatvā tiṃsatimsavaggū⁴ lutva nisīdīmsu. Vaggavasena kira sahasamattā ti⁵.

Anuruddharājā ca tesam samanakuttakānam agāriyā-brahmacariyādini sutvāna pasīdi. Evam pi paveniyā āgataṭṭa na pajahi.

Arahantam pana theram passitvā tato paṭṭhāya tesam samanakuttakānam nibaddhavattāni⁶ bhinditvā sāsane pasīdi.

Idam Maranmamanaḍale Tambadīparatṭhe Arimaddananagare Arahantam nāma theram paṭicca tatiyaṃ sūsanassa patitṭhanam.

Tasmiṇ ca kāle Arahantatthero Anuruddharājūnam āha:

Tisu sāsanesu pariyattisāsane tiṭṭhante yeva paṭipattisāsanam tiṭṭhāti paṭipattisāsane tiṭṭhante yeva paṭivedha⁷-sasanaṃ tiṭṭhāti.

Yathā hi guṇnam sate pi sahasse pi vijjamāne paveni-pālikāya dhenuyā asati so vaṃso sū paveni na ghaṭiyati evam evaṃ⁸ dhutaṅgadharānam bhikkhūnam⁹ sate pi sahasse pi vijjamāne pariyattiyā antarahitāya paṭivedho nāma na hoti. Yathā pana nidhikumbhiyo jānanatthāya pāsānapitṭhe akkharesu ṭhapitesu yāva akkharāni dharanti tava

¹ A. Sokkata^o ² Min: samādiyi D. samādhiyi.

³ B. D. °kuttikā. ⁴ D. tisatisavaggi. ⁵ D. °ādi.

⁶ D. °tthāni. ⁷ B. paṭiveda. ⁸ S. omits.

nīdhikumbhiyo natthā nāma na honti ti evam evaṃ pariyattiyā dharamānāya sāsanaṃ anantarahitaṃ nāma hoti.

Yathā va mahato² talākassa pāliya thirāya udakaṃ na thassati ti na vattabbaṃ udake sati padumādini pupphāni na pupphissanti ti na vattabbaṃ. Evaṃ evaṃ mahātālākassa thirapālisadise teṭṭake buddhavadāne sati udakasadisā paṭipattipūrakā kulaputtā natthi ti na vattabbaṃ tesu sati padumādipupphasadisō paṭivedho natthi ti na vattabbaṃ. Evaṃ ekantato pariyattim eva paṇāṇaṃ tasmā antamaso dvisu pātimokkhesu vattamānesu pi sāsanaṃ anantarahitaṃ eva pariyattiyā antarahitāya supaṭipannassā pi dhammābhisamāyo natthi anantarahitāya eva dhammābhisamāyo atthi. Idāni pi amhākaṃ pariyattisāsanaṃ paripunnāṃ natthi, sarīradhātuyo ca natthi, tasmā yathā pariyattisāsanaṃ sarīradhātuyo ca atthi tattha paṇṇākārena saddhiṃ dūtaṃ² pesetvā ānetabbā. Evaṃ sati amhākaṃ ratthe jīnasāsanaṃ cira-kālaṃ paṭiṭṭhahissati ti.

Evaṃ paṇe bhante sati kattha yācissāmā ti.

Suvaṇṇabhūmiratthe mahārāja Sudhammapure tīhi vārehi piṭakattayaṃ likhitvā thapeti sarīradhātuyo ca bahū tattha atthi ti.

Rājā evaṃ bhante ti paṭigaṇhitvā bahū paṇṇākāre paṭiyādetvā rājalekhaṇaṃ likhitvā atthaṅgasamannāgataṃ³ ekaṃ amaccaṃ dūtaṃ katvā pesesi.

Sadhammapurinda Manohari⁴ nāma rājā pi maccheracitto hutvā tumhādisānaṃ micchādiṭṭhinaṃ thāne piṭakattayaṃ sarīradhātuyo ca pahīnitum na yuttā tilokaggassa hi sammāsambuddhassa sāsanaṃ sammādiṭṭhinaṃ thāne yeva paṭiṭṭhahissati yathā nāma kesarasiharājassa vasā suvaṇṇapaṭiyaṃ yeva na mattikābhājane ti.

Dūtaṃ paccāgantvā Anuruddharañño taṃ atthaṃ ārocesum. Taṃ sutvā Anuruddharājā kujjhi, tattakakapāle pakkhitatilaṃ viva tatataṭṭhi.

¹ D. Mahati and adds: yathā ca mahabho talātākassa.

² D. dutiyaṃ. ³ A. sampannāgataṃ.

⁴ B. corrects to Manomāri.

Atha rājā nadimaggena nāvānaṃ asītisatasahasseehi nāvikanāṃ, yodhānaṃ aṭṭha koṭṭhi senaṃ vyūhitvā¹, thalamaggena saddhiṃ catūhi mahāyodhanāyakehi² hatthinaṃ asītisahasseehi, assānaṃ navutisatasahasseehi, yodhānaṃ asīti koṭṭiyā senaṃ vyūhitvā sayam eva yujjhitaṃ Sudhammapuraṃ gacchi.

Taṃ sutvā Manoharirājā bhittatasito hutvā attano bahū yodhe samvidahitvā Sudhammapure yeva paṭisaṇṇaṃ katvā nisīdi. Atha Athabbanāvede āgatapayogavasena punappunaṃ vāyamaṇṭā pi nagaramūlaṃ upasaṃkamitaṃ na sakkā. Tadā rājā vedaññūno pucchi: Kasmā paṇ' ettha nagaramūlaṃ upasaṃkamitaṃ na sakkomā ti. Vedaññūno āhaṃsu: Athabbanavedavidhānaṃ mahārāja attāhi maññe ti. Atha rājā paṭhaviyaṃ nidaṇhitvā matakalevaraṃ uddharitvā mahāsamudde khipesi.

Ekam kira manussaṃ hindukulaṃ Jogyināmakam³ kiṭṭhaṃ khādāpetvā⁴ taṃ māretvā hatthapādādāni aṅgapaccaṅgaṇi gaheṭvā chinnaḥhinnāni⁵ katvā nagarassa sāmantaṃ paṭhaviyaṃ nidaṇhitvā ṭhapesi.

Tadā pana nagaraṃ upasaṃkamitaṃ sakkā. Nagaraṇ ca pavisitvā Anuruddharājā Manoharirājānaṃ jivaggāhaṃ gaṇhi. Sudhammapure porāṇikaṇaṃ rājūnaṃ paveni-āgatavasena ratanamayamañjūsāyaṃ ṭhapetvā pūjitaṃ sahadhātūhi piṭakattayaṃ gaheṭvā Manoharirañño santakānaṃ dvattimsahatthinaṃ piṭṭhiyaṃ āropetvā ānesi. Arimadda-nagaram pana patvā dhātuyo ratanamayamañjūsāyaṃ ṭhapetvā sirisayanagabbhe ratanamañce sisopadesassa samipe ṭhapesi. Piṭakattayaṃ pi ratanamaye pāsāde ṭhapetvā bhikkhusaṃghassa uggahadhāraṇādiatthāya⁶ niyyādesi.

Tato kira ānitaṃ piṭakattayaṃ uggahantānaṃ ariyānaṃ sahasamattaṃ ahoṣi ti. Sudhammanagaraṃ vijahitvā⁷ piṭakena saddhiṃ bhikkhusaṃghaṃ ānetvā sāsanaṃsa patitṭhāpanaṃ⁸ jinacakke ekādhiḥe chasate vassasahassee⁹

¹ D. byāhitvā. ² D. °yoja° ³ A. Jyongyaṃ°

⁴ Min: dāpetvā D. dādāpetva.

⁵ A. B. chinnaḥhinnāni. ⁶ A. uggahana°

⁷ A. vijahitvā. ⁸ A. patitṭhānaṃ. ⁹ D. sahasa te

kaliyuge ca solasādhike catusate sampatte ti silālekhanesu vuttam. Anuruddharañño kāle puññanubhāvena tiṇṇaṃ ratanānaṃ paripunnattā¹ punṇagāmo ti samaññā ahoṣi. Cirakālaṃ atikkante nṇakārānaṃ² lopavasena makārassa ca niggahitavasena Pūgaṃ³ iti Marammabhāsāya vohāriyati ti Anāgatavaṃsa-Rājavam̐sesu vuttam.

Anuruddharājā yeva cattāro mahāyodhe Sihaḷadīpaṃ pesetvā tato piṭakattayaṃ ānesi.

Sihaḷadīpato ānītaṭṭakattayaṇa Sudhammapurato ānītaṭṭakattayaṃ aññamaññaṃ yojetvā saṃsandetvā Arahan-tathero vīmaṃsesi.

Tadā Gangodakena viya Yammodakam aññamaññaṃ anūnaṃ anudhikaṃ ahoṣi tehi piṭakehi aññāni pi vadḍhetvā⁴ tipṭakagabbhe ṭhapetvā pūjesi tesu tesu pi ṭhānesu pa-tiṭṭhāpesi.

Manoharirājanam pi Mraṃ-ka-pā nāma desc upatṭhākehi saha ṭhapesi. Tassa ca kira rañño mukhaṃ vivaritvā kathaṃ sallāpentassa mukhato obhāso pajjalitvā nikkhami. So kadāci kadāci Anuruddharañño santikam⁵ āgantvā gāravavasena vandanādini akāsi tadā Anuruddharañño lomahaṃso uppajji ubbiggo ca. Tasmā⁶ tassa rañño nittejatthāya Buddharūpassa cetiyassa bhattaṃ pūjetvā taṃ gaḥetvā Manoharirañño bhojesi. Tadā tassa tadānu-bhāvo antaradhāyi. Manoharirājā saṃvegāṃ āpajjitvā saṃsāre saṃsaranto yāva nibbanam na pāpunāmi tāva paravaseṇānuvattēyyaṃ ti patṭhanam akāsi.

Sudhammapurato ābhatam⁷ attano santakaṃ manomaya-maṇiṃ⁸ ekassa seṭṭhino santike vikkīṇitvā laddhamūlena pañcavāharaḷatena ābhujitapallaṅkavasena ekaṃ mahaṇ-ṭaṃ buddhabimbam parinibbānākāreṇa ekaṃ ti dve buddha-ṭaṭṭibimbāni kārāpesi. Yāvajjatanā tāni santi ti⁹.

¹ D. paripunnato; *omits* punṇagāmo; *other MSS.* puri-punnatā.

² B. atikkante nṇakārānaṃ. ³ Min: Pūgaṃ.

⁴ B. vadḍetvā. ⁵ B. santike. ⁶ D. kasmā.

⁷ A. āgatam. ⁸ A. manomaṇiṃ.

⁹ B. Yāvajjatanā āsanti ti S. āni santi ti.

Icevām Anuruddharājā Sudhammapurato Siḥaladīpato ca sāsanaṃ ānetvā Arimaddananagare patitṭhāpesi ti.

Idaṃ ambhākaṃ Marammamaṇḍale Tambadīparatṭhe Arimaddananagare Anuruddharājānaṃ paṭicca catuttham sāsanaṃ patitṭhānaṃ.

Uttarājivathero pi Soṇuttarānaṃ vamsato sāsanaṃ gahetvā Sudhammapurato Arimaddananagaraṃ āgantvā sāsanaṃ patitṭhāpesi.

Idaṃ ambhākaṃ Marammamaṇḍale Tambadīparatṭhe Arimaddananagare Uttarājivatheraṃ paṭicca pañcamaṃ sāsanaṃ patitṭhānaṃ.

Uttarājivatherassa Siḥaladīpaṃ gatakāle tena saddhiṃ gataṃ Chapadaṃ nāma sūmaṇeraṃ Siḥladīpe yeva Siḥladīpikā pabbajisū.

Pabbajitvā ca Chapadasāmaṇero pariyattinū uggaṇhitvā dasavassam tattha vasitvā Arimaddananagaraṃ paccāgacchi.

Sivalītheraṃ ca Tāmalindatheraṃ ca Ānandatheraṃ ca Rāhulatheraṃ ca ānesi. Te pana therā tipitakadharaṃ honti vyattā dakkhā ca, ayaṃ c'attho vitthāreṇa hetṭhā vutto.

Arimaddananagaraṃ patvā Arimaddanavāsīhi bhikkhūhi saddhiṃ Vinayakammāni akatvā puthū hutvā nisīdimsu. Narapatirājā ca tesu thesesu ativiya pasīdi.

Eravatinadiyaṃ ulumpam bandhitva tatth' eva upasampadakammam kārapesi. Cirakālam atikkamitvā so gaṇo vuddhi hutvā uppajji. Narapatirājā te there saddhiṃ samghena nimantetvā mahādanam adāsi. Tadā chaṇe ākappasampunnam rūpasobhaggappattam ekaṃ nātakittinū disvā Rāhulathero paṭibaddhacitto lepe laggitavānaro viya kaddame laggitamātaṅgo viya ca kāmaguṇalepakadda-mesu¹ laggitto hutvā sāsane viramitvā hīnāya vattitum ārabhi².

Marapaṇṭikarogena abhibhūto viya atekiccho hutvā sesatheresu ovādam dinnesu pi nādiyi. Tadā sesatherā tam evam āhaṃsu³:

¹ B. kāmarāga°

Sāsana-Vamsa.

² A. ārabhati.

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³ A. S. D. āha.

Mā tvam ekam tam¹ paṭicca sabbe pi amhe lajjāpetum na arahasi. Mā idha hināya vattehi, Mallārudīpaṃ² gantvā yathā ruciṃ karohi ti pesesum Rāhulathero ca Kusimatitthato nāvaṃ āruya Mallārudīpaṃ āgamāsi. Mallārudīpaṃ pattakāle Mallāsurāja Vinayaṃ jānitukāmo sahaṭṭikāya Khuddasikkhāpakaraṇaṃ tassa santike uggaṇhitvā ekapattamattam maṇiṃ adāsi. So ca tam labhitvā hināya vatti ti.

Honti c'ettha:

Atidūre va hotabbaṃ bhikkhunā nāma itthibhi³
Itthiyo nāma bhikkhūnaṃ bhavanti idha verino.

Tāva tiṭṭhantu duppaññā, mayam⁴ porāṇikā pi ca
Mahāpaññā vināsaṃ pattā haritacādayo⁵.

Tasmā hi paṇḍito bhikkhu antamaso va itthibhi
Vissāsaṃ na kare loke rāgo ca duppavārīto ti.

Sesesu ca thesesu Chapado nāma thero paṭhamam kālāṃ kato. Sivali-Tāmalindānandatherā⁶ yeva tayo pariyatti-uggaṇanadhāraṇādivasena⁷ sāsaṇam upatthambhetvā Ari-maddananagare nisīdīmu. Ekasmiṃ ca kāle rājā tesam tiṇṇaṃ therānaṃ ekekaṃ hatthiṃ adāsi. Sivali-Tāmalindatherā paṭiggahetvā vane vissajjūpesum. Ānandathero pana Kiṃcipuranagaraṃ⁸ pahīnitvā nātakānaṃ dehī ti Kusimatitthaṃ gantvā nāvaṃ āropesi. Tam kāraṇaṃ natvā Sivali-Tāmalindatherā tam evaṃ āhamsu:

Mayaṃ pana āvuso hatthinaṃ sukhatthāya vane⁹ vissaj-jema, tvam pana adhammikaṃ karosi ti. Kin nāma bhante nātakānaṃ saṃgaho na vaṭṭati? nanu nātakānaṃ ca saṃgaho ti bhagavatā vuttan ti.

Therā āhamsu: Sace tvam amhākaṃ vacanam na

¹ B. ekamkaṃ paṭicca (*corrected from* ekam tvam) S. omits.

² B. *corrects to* Malayadīpaṃ. ³ Min: itthihi.

⁴ B. ayaṃ. ⁵ B. haritachadayo.

⁶ A. and B. omit Ānanda. ⁷ B. uggaṇhana°

⁸ D. Kicci? ⁹ D. gane.

kareyyāsi tava icchānurūpaṃ karohi. Mayam pana tayā saddhiṃ saṃvāsaṃ na karissāmā ti visum nisīdissaṃ u.

Tato paṭṭhāya dve gaṇā bhijjimsu. Tato pacchākāle atikkante Tāmalindathero bahussutānaṃ vyattibalānaṃ sissānaṃ anuggahatthāya gahatthānaṃ santike ayaṃ bahussuto ayaṃ mahāpaṇṇo ti evaṃ ādinā vaci-viññattim samuṭṭhāpesi. Evaṃ kate kulaputtā sulabhapaccayavasena sāsanassa hitaṃ āvahitaṃ sakkhissanti ti katvā taṃ kāraṇaṃ sutvā Sivalithero evaṃ āha: Kasalā tvam vaci-viññattim samuṭṭhāpetva buddhapāṭikucchitam kammaṃ karosī ti? Bhagavato attano atthāya veva vaci-viññatti paṭikkhittā. Ahaṃ pana paresam yeva atthāya vaci-viññattim samuṭṭhāpemi, nāttano atthāya; sāsanassa hi vepullatthāya¹ evaṃ vaci-viññattim samuṭṭhāpemi. Sivalithero pi: Na tvam mama vacanaṃ karosī yaṃ yaṃ tvam icchasi taṃ taṃ karohi, ahaṃ pana tayā saddhiṃ saṃvāsaṃ na karissāmi ti visum hutvā saddhiṃ sakapakkhena nisīdi. Tato paṭṭhāya tayo gaṇā bhijjimsu.

Evaṃ Arimaddananagare Arahantatherassa eko vāṃso, Sivalitherassa eko, Tāmalindatherassa eko, Ānandatherassa eko ti cattāro gaṇā ahesum.

Tesu Arahantatheragaṇo Sudhammapurato paṭhamam āgatatta purimagaṇo ti vohāriyati. Aññe pana pacchā āgatattā pacchagaṇā ti.

Sivalithero Arimaddananagare yāvajivam sāsaṇaṃ paggaṇhitva kalivuge navutadhike pañcavassasate kāle kālam akāsi.

Ānandathero pana Arimaddananagare yeva catucattā-ṭṭhasavassāni sāsaṇaṃ paggaṇhitvā chanavutādhike pañcavassasate kāle kālam akāsi.

Tāmalindathero pi yāvajivam sāsaṇaṃ paggaṇhitvā atthānavutādhike pañcavassasate kāle kālam akāsi ti.

Aho saṅkhārasabhāvo ti.

Seyyathī' ajagarass' eva² nābhīyā cakkamaṇḍale

Laggo saso bhamitvā pi disaṃ gacchati taṃ mukhaṃ

¹ A. B. vehullattāya.

² D. seyyathā ca nagarass' eva.

Tath' eva sabbasattā pi macrucakkesu laggitā
Yāvajivam pi dhāvitvā maccumukham upāgamun¹ ti.

Icevām Arimaddanapure arahantehi ca gandhakārehi
 ca puthujjanehi jinasāsanam nabhe cando viya vijjotati.

Tattha hi yadā Anuruddharājā Sūdhāmmāpurato sāsa-
 nam ānesi tadā arahantā chasatasahassamattā² āgatā,
 sotāpannasakadāgāmi-anāgāmino pana gaṇanapatham vīti-
 vattā ti.

~~Chattagūhindassa³~~ nāma rañño kāle pi Himavante
 Gandhamādanapabbatato, attha arahantā piṇḍāya rāja-
 geham āgamamsu. Rājā ca pattam gahetvā piṇḍapātena
 bhojetvā idāni kuto āgatattā ti pucchi. Himavante mahā-
 rājā Gandhamādanapabbatato ti. Atha rājā atipasanno
 hutvā idha temāsam vassam upagacchattā ti yācitvā vihā-
 ram kūrāpetvā adāsi. Temāsam hi anto gehe nimantetvā
 piṇḍapātena bhojesi⁴.

Ekaṃ samayam arahantānam Gandhamādanapabbate
 Nandamūlaguham viya ekaṃ guham māpetvā dassēhi ti
 yāci. Te ca arahantā Nandamūlaguham viyā ekaṃ guham
 iddhiyā māpetvā dassesum. Rājā ca tāya guhāya sadi-
 sam ekaṃ guham kārāpesi. Nandamūlaguhākārena⁵ pana
 katattā Nandā iti nāmam pi akāsi. Icevām Chattagu-
 hindassa rañño kāle Gandhamādanapabbate Nandamūla-
 guhato āgantvā arahantā sāsanaṃ patitthāpesum.

Arahantabhāvo ca nām' esa yathābhūtam jānitum
 dukkaro anupasampannānam uttarīmanussadhammadassa-
 nassa paṭikkhittattā arahattam vā patvā pi vāsanāya appa-
 jahitattā. Arahā pi hi samāno aham arahā ti anupasa-
 mpannānam kathetum na vaṭṭati. Arahattam patvā pi ekacco
 vāsanam pajahitum na sakkā.

Pilindavacchatheravatthu c'ettha nāpakam.

Evam loke arahantabhāvo jānitum dukkaro. Ten' eva
 Mahā-Kassapatherassa upatthāko eko bhikkhu attano

¹ B. upāgamun. ² B. omits cha.

³ A. Chattagūhindassa B. corrects to Chattarūhindassa.

⁴ A. bhojāpesi. ⁵ D. Nandana^o

upajjhāyassa Mahākassapatherassa santike vasitvā pi tassa arahantabhāvaṃ na jāni.

Mahā-kassapatheraṃ hi ekena saddhivihārikena saddhiṃ araṇṇavihārato gāmaṃ piṇḍāya carantaṃ antarāmagge pattādi-parikkhāre gahe tvā pacchato¹ gacchanto yeva eko saddhivihāriko evaṃ āha: Lokasmiṃ bhante arahā arahā ti pākato sutamatto vā 'haṃ bhavāmi na kadāci diṭṭhapubbo ti. Tam sutvā therō pacchā parivattetvā oloken to: Parikkhāre āvuso gahe tvā arahantassa pacchā gacchanto yeva arahantabhāvaṃ na jānāti ti ānā ti.

Arimaddananagare pi Silabuddhi-Polloṅka-Sumedhathe-rādayo pi arahantā yeva ahesuṃ. Narapatirājā hi Khanitthipādapabbataṃ² gantvā paccāgamanakāle antarāmagge ekissā mātikāya manobhāsaṃ disvā idha puññaṃ kāretūkāmo Sakko dasseti maññe ti manasikaritvā cetiyaṃ kārapessāmi ti tattha ratthavāsīhi samaṃ bhūmibhāgaṃ kārapesi.

Atha eko Silabuddhi nāma therō evaṃ āha: Puññaṃ mahārāja karissāmi ti idam bhūmiparikammaṃ kārapesi. Evaṃ kārapentassa te³ apuññaṃ yeva bhavati no puññaṃ ti vatvā bahu hi⁴ satta ma kilamantū ti⁵ manasikaritvā rañño daṇḍakammaṃ na tajjanatthāya rañña dinnam piṇḍapātaṃ na bhuñji. Rājā ca: Sace tvaṃ mayā dinnam piṇḍapātaṃ abhuñjitukāmo bhaveyyāsi mama vijite vasanto yeva tvaṃ mama piṇḍapātā na muñceyyāsi. Ratthavāsīhi pi dinnapiṇḍapāto mayhaṃ eva santako nanu nāma mama piṇḍapātaṃ yeva tvaṃ bhuñjasi ti āha.

Silabuddhithero pi sace ahaṃ evaṃ bhaveyyāmi Sihaḷa-dipaṃ gantvā vasissāmi ti cintetvā araṇṇe vasi.

Atha tam atthaṃ janitvā nagaradvāre ārakkho eko yakkho rañño āgatakāle abhimukhaṃ ṭhito va bhayaṇakārūpi⁶ nisidi. Atha nānāvijjākammehi apanento pi na sakkā apanetum.

¹ A. B. pacchā. ² D. Khanitti° A. B. khanitvā.

³ B. vata. ⁴ Min: omits. ⁵ A. B. kilantū ti.

⁶ All MSS. except B. rūpaṃ.

Atha rājā nimittapāṭhake pakkosāpetvā pucchi: Kena kāranena ayam yakkho idha nisinno ti. Tvam mahārāja. Silabuddhitheram agāravavasena pubbe kathesi. Yakkhā pi there ativiya pasannā ti amhehi sutapubbā, tam paṭicca yakkho bhayānakarūpam dassetvā nisinno bhavissati ti āha.

Rājā pi amacce ānāpesi: theram pakkosathā ti. Thero nāgacchi. Sihaḷadīpam¹ yeva gamissāmī ti ārabhi. Tam attham sutvā rājā ekam Caturaṅgapaccayan nāma amaccam pakkosāpetvā² tvam gantvā theram pakkosāhi ti pesesi. Caturaṅgapaccayo ca chekatāya ekam suvaṇṇamayam buddhapāṭibimbam nāvāya ṭhapetvā mahāsamuddatittham agamāsi. Atha theram sampāpunitvā: Idāni idha bhagavā sammāsambuddho agamāsi. Silabuddhithero³ bhagavato sammāsambuddhassa dassanattāya āgacchatū ti dūtaṃ pesesi. Thero pi bhagavato sammāsambuddhassa dassanattāya āgacchatū ti vacanam patikkhipitum buddhagāravavasena avisahataya āgacchi ti.

Porāṇikānam va therānam buddhe gāravam⁴ idha
Paṇḍito gāravam buddhe kare pasannacetasā ti.

Nāvam abhirūhitvā thero bhagavato sammāsambuddhassa vandanaṃnā-pūjāsakkārādini⁵ akāsi. Therassa evam vandanaṃnā-pūjāsakkārādini karontass' eva vegena nāvam ānetvā gacchi. Atha Caturangapaccayo evam āha: Idāni bhante tumhākam acariyassa sammāsambuddhassa sāsanam paggaṇhitum yutto ti. Rājā ca amaccehi parivārīto paccuggacchi. ⁶Nāvāya therassa hatthe gaḥetvā rājageham ānesi. Dvāram pattakāle yakkho paṭhaviyam nisīditvā theram vandi.

Rājā rājageham patvā theram nānābhojanehi bhojesi. Evaṃ ca avoca: Ajjatagge bhante tvam asi mam'acariyo bhagavato va ovādam sirasā paṭiggahetvā anuvattissāmā ti attano pañca putte pi⁷ therassa adāsi. Te pañca ku-

¹ Min: °dipe. ² A. sakkosāpetvā. ³ B. Siha°

⁴ A. Buddhesu gāravam. ⁵ B. *corrects to vandamāna°*

⁶ Min: *omits Nāvāya &c.* ⁷ D. hi.

mārā therena saddhim anuvattimsu. Thero te pakkosetvā vihāraṃ agamāsi. Antaramagge kappiyapathaviyaṃ pañca parimaṇḍalākārāni likhitvā tesam rājakumārānaṃ dassetvā nivattāpesi. Rājakumārā paṭinivattitvā tam kāraṇaṃ rañño ārocesum. Rājā ca: Tumhākaṃ puññaṃ kārāpanatthāya dasseti ti vatvā tulāvasena¹ tehi rājakumārehi suvaṇṇaṃ samam katvā tena suvaṇṇena mūlaṃ katvā bhagavato dharamānakāle Pasenadi-Kosalarañña kārāpitaṃ candana-paṭibimbam viya visum visum paṭibimbam² kārāpesi.

Tesaṃ nidhānaṭṭhanabhūtāni³ pañca cetiyāni pi Sakko kammavidhāyako hutvā paṭiṭṭhāpesi. Ettha ca pubbe rañña⁴ pasāditvā therassa rājakumārā dinnā mūlaṃ rata-nattayassa datvā puna rājakumāre bhujisse kāretukāmatāya thero evaṃ saṃnam⁵ adāsi ti datṭhabbam.

So ca Sīlabuddhihero⁶ Arahantaṇaṇavamso ti datṭhabbo.

Arimaddananagare yeva Narapatirañño kāle Kassapo nāma thero desacārikam caramāno Polloṅkanamakaṃ desam tad avasari. Atha dve mahallakapolloṅkā⁷ manussā there atipasaṇnatāya dve putte upatṭhākatthāya niyyādesum.

Polloṅkamanussānaṃ atipasaṇnatam paṭicca thero pi Polloṅkathero ti vohāriyati. Yada ca pana so thero Sīhala-dīpaṃ gantukāmo ahosi tada Sakko devānaṃ indo vyaggharūpaṃ māpetvā piṭṭhiyā yava mahāsamuddatiraṇ⁸ ānesi. Mahāsamuddatiraṇa pana patvā nāvam abhiruhitvā vanijehi saddhim tari.

Mahāsamuddanajjhe pana patvā sā nāva na gacchi⁹. Niccalā va atthāsi. Atha vanijā mantasum: Amlhākaṃ nāvāya alakkhu pāpajano atthi maññe ti. Evam pana mantetvā salākādānaṃ¹⁰ akamsu. Yava tatīyaṃ pi therass' eva hatthe salākā pubbe katakammavipākaṇasena nipati. Idaṃ pana therassa pubbe katakammaṃ. Thero hi tato attabhāvato sattame bhava ekasmim gāme kuladārako hutvā kilaṇatthāya ekam sunakhaṃ nadiyaṃ otāretvā

¹ B. thulā° D. kulā. ² D. omits. ³ A. B. nidāna°

⁴ A. B. rañño. ⁵ A. aññaṃ. ⁶ D. Sīhala°

⁷ D. mahāmallaka° ⁸ S. B. A. °tirā.

⁹ B. gacchati. ¹⁰ Min: salākādānaṃ.

udake kilamāpesi. Evaṃ kilamantaṃ sunakhaṃ sayam eva urena uggahetvā tīraṃ ānesi ti. Evaṃ pubbe katakammaṃ vipākavasena therass' eva hatthe salākā nipati. Tada vāṇijā udakapitthe khipimsu. Atha Sakko devānaṃ indo kumbhilarūpaṃ māpetvā piṭṭhiyaṃ āropetvā ānesi. Thero Yakkhadīpaṃ patvā andhacakkhukānaṃ¹ yakkhānaṃ mettānubhāvena cakkhuṃ labhāpesi. Yakkhā ca therassa guṇaṃ nātvā dve yakkhe² bhātike adamsu. Thero ca Sihalaḍḍipaṃ gantvā Mahācetiyaṃ rūpaṃ Lohapāsādarūpaṃ sarīradhātum mahābodhibījāni ca ānetvā paccāgamaṃ si ti.

Sumedhathero ca Halaṃkāssa³ nāma nagarassa dakkhiṇadisābhāge Muttigāme⁴ puratthimāya anudisāya Dinna-nāmake⁵ vihāre vasi.

Thānassa pana nāma vasena therassa pi Dinnavihāro tveva⁶ nāmaṃ ahosi.

So pi thero pamsukūliko lajji pesalo sikkhākāmo jhānalābhi arahā yeva. So hi devasikaṃ devasikaṃ atṭhanava-jojanapamāṇe pādacetiyaṃ gantvā vandi, cetiyaṅganavattaṃ ca akūsi. Tato āgantvā Muttigāme piṇḍāya cari. Idaṃ therassa nibaddhavattam.

Aparāni pi vatthūni bahūni santi. Sabbāni pana tāni vitthāretvā vattabbāni pi gandhagāravabhayena na vakkhāma. Sabbāni pi hi vuccamānāni ayaṃ Sāsana vamsadīpikā atipapañcā bhavissati.

Sammāsambuddhassa hi parinibbānato yāvajjatanā therānaṃ paramparavasena saṃghaṭṭetvā ānayanam ev' ettha adhippetam, yathā vuttāni pana vatthūni adhunā abhiññā-lābhinaṃ puggalānaṃ akhettabhāvena⁷ pasaṅgañānapaṭi-bāhanattham Arimaddananagare ca bahunnaṃ abhiññā-lābhinaṃ puggalānaṃ nivāsaṭṭhānatā dassanattam vuttāni. Vuttam c'etaṃ Bhikkhunikhandhakatṭhakathāyaṃ:

¹ D. °cakkhunam. ² A. B. yakkhā D. yakkha.

³ B. Halaṃkissa. ⁴ Min: Mratti° S. Mutti°

⁵ B. Dinnanāmake A. Dvinnanāmake.

⁶ A. pi vihāro teva — (omits Dinna).

⁷ B. corrects from acettha bhāvena to abhāvena.

Paṭisambhidāpattehi vassasahassam sukkhavipassakehi vassasahassam anāgāmihi vassasahassam sakadāgāmihi vassasahassam sotāpannehi vassasahassan ti evaṃ pañca vassasahassāni paṭivedhadhammo ṭhassati ti.

Dīghanikāyatṭhakathāyaṃ pana Saṃyuttanikāyatṭhakathāyaṃ ca: Paṭisambhidāpattehi vassasahassam chaḷābhīnnehi vassasahassam tevijjehi vassasahassam sukkhavipassakehi vassasahassam pātimokkkena vassasahassan ti vuttaṃ.

Aṅguttaranikāyatṭhakathāyaṃ pana Vibhaṅgatṭhakathāyaṃ ca:

Buddhānaṃ parinibbānato vassasahassam eva paṭisambhidā nibbattetum sakkonti. Tato paraṃ cha abhiññā tato pi asakkontā tisso vijja nibbattimsu. Gacchante kale tā pi nibbattetum asakkontā sukkhavipassakā honti. Eten' eva nayena anāgāmino sakadāgāmino sotāpannā ti vuttaṃ. Evaṃ nānāyeyhi Aṭṭhakathā pi āgatattā adhunā loke ariyapuggalā bhavitum na sakkū ti na vattabbam.

Ariyānāṃ eva khettassa adhunā pi sambhavato sace āraddhavipassako bhaveyya so arahā bhavitum sakkā yevā ti niṭṭham ettha gantabbam.

Aṭṭhakathāsu pana nānābhūṇakatherānaṃ nānāvādavasena vuttan ti datṭhabbam. Ettaken' eva pana nānākārena vādo bhinno pi sāsanaṃ na bhijjati yeva sāsanaṃ abhinnaṃ yeva hi ettha pamāṇan ti.

Evaṃ Marammamandale Arimaddananagare anekehi arahantasatehi sāsanaṃ vijjotati. Bhagavato pana parinibbānato tiṃsādhikānaṃ navavassasatānaṃ¹ upari Marammaratṭhe Saṇ-Laṇ-krom² nāmena raññū samakālavasena Sihaḷadīpe rajjam pattassa Mahānāmarañño kale Buddhaghosa - Buddhadattatherehi pabhuti te te mahātherā te te gandhe akāṃsu.

Tato pacchā sati-samādhipaññāmaddavavasena³ sukhāvabodhanatṭham ṭikāyo akāṃsu. Arimaddananagare

¹ so B. All other MSS. tiṃsādhikānaṃ navutivassānaṃ.

² D. Sa-nā-la-ñā-kro-ñā.

³ A. D. B. °madda°

jinacakke sattatādhike¹ cha sate sahasse ca sampatte tinṇam piṭakānam mūlabhūtesu saddanayesu sotārānam chekatāya² mahāsamudde viya Ānando nāma mahāmaccho tisu piṭakesu sātthakathesu viloḷetvā Aggavamso nāma thero Saddanītipakaraṇam akāsi. Arimaddananagare hi Uttarājivatherādīnam Sihaḷadīpam gamanato pubbe yeva tayo mahūtherā pariyattivīsārādā Mahā-Aggapaṇḍito, tassa saddhuvihāriko Dutīya-Aggapaṇḍito, tassa bhāgineyyo Tatiya-Aggapaṇḍito ti. Tatiya-Aggapaṇḍito pana Aggavamso ti pi vohāriyati.

Tasmiṃ ca kāle Arimaddananagaravāsino saddakovidā bahavo santi ti yāva Laukāḍīpā kittighoso patthari.

Tasma Sihaḷadīpika saddakovidā vimamsetukāmā hutvā Arimaddananagaram agamanisu. Tadā Arimaddananagara-vāsino bhikkhū Saddanītipakaraṇam dassesum.

Sihaḷadīpika ca tam disvā upadhārentā saddavisaye ayam gandho viya Sihaḷadīpe gandho natthi. Imasmim pakarane āgatavimicchayam pi sakalam na jānimhā ti nānāpakārehi thomesun ti. Yāvajjatanā kathāmaggo na upacchinno ti.

Arimaddananagare Sihaḷadīpam gantvā paccāgato Chapado nama Saddhammajotipālathero saddanaye chekatāya Suttanīddesaṃ akāsi. Paramatthadhamme ca chekatāya Saṃkhepavaṇṇanam nāma Cīradīpakaṃ³ ca Vinaye chekatāya Vinayaguḷhatthadīpaniṃ Sīmālakāraṃ ca akāsi. Attano katānam gandhānaṃ nigamē Saddhammajotipālo ti mulanamena vuttam. Kusimanagare pana Chapadagāme jātattā thānassa nāmena Chapado ti pākato. Kukhaṇanagare pana Chapado ti vohārito pi eko thero atthi. So alajji dussilo. Ekacce pana nāma sāmāññalesamattena pattalaṅkaṃ silavantam pesalam sikkhākāmaṃ Chapadatheraṃ alajji-dussilabhāvena upavadanti⁴ yathā nāma sāmāññalesamattena Mallaputtam āyasmantaṃ Dabbaṃ asamācārenā ti. Arimaddananagare yeva Aloṃ-cañ-ñu⁵

¹ so A. All other MSS. sattanavasādike.

² B. chetattāya. ³ B. corrects to Sārādīpakaṃ.

⁴ A. uvadanti. ⁵ B. Aloṃ-cañ-su A. Aloṃ-cañ-tu.

nāmakassa rañño kāle Mahā-Vimalabuddhithero Cūla-Vimalabuddhithero ti dve therā pariyattivīsārādā ahesum. Tesu Mahā-Vimalabuddhithero Kaccāyanassa samvappanānam Nyāsagandham akāsi.

Keci pana Sīhaladīpavāsī Vimalabuddhithero tam akāsi ti vadanti. Cūla-Vimalabuddhithero pana Vuttodayassa porāṇaṭikam akāsi.

Chāṇḍosūratthavikāsinip Saddhammañānathero akāsi. Vacanathajotimī pana Vepullathero¹ akāsi. Nyāsagandhassa porāṇaṭikam Narapatirāñño kāle eko amacco akāsi. So hi rañño ekam orodham paṭicca jātam ekam dhītaram disvā vānaro viya lepe laggito paṭibaddhaṃto² lutvā laggi.

Tam attham jānitvā rājā evam āha:

Sace etam iccheyyasi ekam gandham paripunnāvinicchayam gūḷhattham karohi. Sace tvam tādisaṃ gandham kātum sakkuncyeyyasi etam labhissasi ti. Atha so Nyāsassa samvappanānam porāṇaṭikam akāsi.

Tato paṭṭhāya hināya vattitvā dhītaram datvā rajjugga-hāmaccatthāne³ ṭhapesi yam Marammavohārena Sambyā⁴ iti vuccati. Tena pana katatta so pi gandho tam nāmena vuccati. Karikam tassā ca samvappanānam Chatta-guhindassa⁵ nāma rañño kāle Dhammasenapatiṭthero akāsi. Tena kira kārāpīte Nandagūhāya samīpe Nandavihāre nisīditvā akāsi. Tasmiṃ ca kāle Gandhamadanapabbate Nandamūlaguhato⁶ arahantā āgantvā tasmim vihāre vassam upagacchimsu. tesam sammukhe katatta te ca gandhā paṇḍitehi sūrato paccetabbā ti ācariyā vadanti. Vācavācakaṃ pana⁷ Dhammadassī nāma sāmaṇero akāsi. Saddatthabhedacintam pana Arimaddananagarasamīpe ṭhitassa Khanitthipādapabbatassa⁸ samīpe ekasmim gāme vasanto Saddhammasiri nāma thero akāsi. So yeva thero Brīhajam nāma vedasattham pi Marammabhāsāya parivattesi.

¹ B. Vephulla° ² S. °bandha° ³ A. rajjuggāmacca°

⁴ B. Sam-pyam. ⁵ B. Chattruhindassa.

⁶ A. Nandagūhato B. Nandaguhato.

⁷ A. Vāccavācakaṃ. ⁸ B. Khanitti°

Ekakkharakosam pana Saddhammakittitthero akāsi. So hi kaliyuge sattāsītādhike aṭṭhasate sampatte micchā-ditthikānaṃ Jalumasaññitānaṃ¹ kulānaṃ bhayena sakale pi Tambadīparaṭṭhe sāsanobhāso milāyati.

Bahūni pi potthakāni aggibhayena nassesuṃ². Tadaṃ taṃ pavattim passitvā³ sace pariyattidhammo vinasseyya paṭipattidhammo pi nassissati paṭipattidhamme nassante kuto paṭivedhadhammo bhavissati ti saṃvegaṃ āpajjitvā imaṃ gandhaṃ akāsi ti taṭṭhikāyaṃ⁴ vuttam.

Mukhamattasāraṃ Sāgarathero akāsi.

Kaliyuge ekāsītādhike pañcasate sampatte ekaṃ dahara-puttaṃ kālaṃ katam paṭicca 'saṃvegaṃ āpajjitvā pacceka-buddhattaṃ patthayantassa Jeyyasimkha-nāmakassa⁵ rañño putto Kyacvā⁶ nāmako rājā rajjaṃ kāresi.

Dhammarāja ti pi nāma lañchaṃ paṭiggaṇhi. Tisu pana piṭakesu yathābhūtaṃ vijānakatāya Marammavohārena Kyaccā ti vohāriyati. So ca kira rājā pālī-aṭṭhakathā-ṭikā-gandhantaresu aticheckatāya piṭakattaye sākacchamattam pi katum samattho nāma natthi ti uggahita-tipiṭako hutvā bhikkhusamghānaṃ⁷ pi divase divase sattahi vārehi gandhaṃ vāceti⁸.

Khanitthipādapabbatassa samipe pi ekaṃ taḷakaṃ kārūpetvā tattha rājūgāraṃ kārūpetvā tattha nisīditvā gandhaṃ vāceti. Sabbāni pana rājūnaṃ kiccāni puttass' eva uparājassa niyyādesi. Gandhaṃ uggaṇhantānaṃ orodhānaṃ atthāya saṃkhepato Saddabindun nāma pakaraṇaṃ Paramatthabinduṃ ca nāma pakaraṇaṃ akāsi. Tassa hi cittaṃ pariyattiyam yeva rammati. Aññaṃ pana rājā-kiccaṃ sunītaṃ pi na icchi. Anuruddharāja anāgate ahaṃ rājā bhaveyyāmi tadā yeva imāni talibijāni utthahantū ti adhiṭṭhahitvā ropesi. Tani tassa rañño kāle utthahimsu⁹. Ten' eva Anuruddharāja yev' ayan ti raṭṭhavāsino sañjānimsu. Sammutirāja hi Anuruddharāja Kyacvā rājā ti ime tayo ekasantānā ti vadanti.

¹ S. *corr. from* Jalunāma° D. Jalabhutisatānaṃ.

² S. nassāsum. ³ A. pattitvā. ⁴ A. taṃ ṭikāyaṃ.

⁵ B. Jeyyasikho° ⁶ A. Kyac-cā. ⁷ A. °samghaṃ.

⁸ A. vācesi. ⁹ B. vuttha°

So rājā ekam pi cetiyam akāsi na tam nittham agamāsi pariyattiyam yeva paricārakattā ti Rājavamse āgataṃ. Lokasammutivasena kakkhaladine¹ itthakāni kārāpetvā tasmim yeva dine bhūmisamam katvā² tasmim yeva dine aññam pi sabbam kārāpesi. Tena Marammavohārena Pra-staḥ³ cetiyan ti yāvajjatanā pakaṭam.

Tassa rañño ekā dhītā Vibhatyattham nāma gandham akāsi ti.

Pubbe kira Arimaddananagare uggahadhāraṇādivasena⁴ sāsanam ativiya virūlham āpajji. Arimaddananagare yeva hi eko vuḍḍhapabbajito⁵ bhikkhu gandham likhitum silālekhanadaṇḍena icchanto rājageham pāvisi. Rāja: Kena āgato 'sī ti pucchi. Gandham likhitum silālekhanadaṇḍena icchanto āgato 'mhi ti.

Evam mahallako tvam⁶ gandham mahussāhena pariyāpunanto pi gandhesu chekassa okāsam na passāmi; sace hi musalo ankuram utthāpetvā rūheyya⁷, evam sati tvam gandhesu chekatam āpajjeyyāsi ti āha. Tato pacchā vi-hāram gantvā devasikam devasikam ekadantakaṭṭhapamānamattam lekhanam uggahetvā Kaccāyana-Abhidhammatthasamgahapakaraṇam ādim katvā ācariyassa santike ugganhi.

So aciren' eva gandhesu chekatam patvā musale jamburukkhaṇkuram bandhitvā ussāpetvā rājageham pāvisi. Atha tam rājā pucchi: Kena āgato 'sī ti. Ayam mahārāja musalo ankuram utthāpetvā rūhati ti ācikkhitum āgato 'mhi ti vutte. Rājā etassa gandhesu chekatam patto 'mhi ti vuttam hoti ti jānāsi. Tam saccam vā alikam vā ti vimamsanattthāya mahātherānam santikam paḥiṇi. Mahātherā pi gūlhaṭṭhānam gūlhaṭṭhānam pucchimsu. So pi pucchitam pucchitam vyākāsi. Atha so bhikkhu mahāthere evam āha: Tumhe bhante maṃ bahu pucchatha. Aham pi tumhe pucchitum icchāmi; okāsam dethā ti yācivā aññasamānacetāsikan ti ettha aññasaddassa avadhyapekkhattā

¹ B. kakaladine. ² B. omits bhūmi samam katvā.

³ A. Bra-staḥ B. Pra-sta. ⁴ A. ugganḥa°

⁵ B. vuḍḍa° ⁶ A. tam. ⁷ Min: ruheyya.

avadhipadam uddharitvā¹ dassethā ti pucchi. Mahātherā pi pubbe amanasikatattā siḥham vissajjitum² na sakkhimsu. Rājā tam attham sutvā tuṭṭhacitto hutvā Disāpāmoḁkhamāmena ācariyatṭhāne ṭhapesi. So pana bhikkhu agandhakārako pi gaudhakārako viya pacchimānam janatānam dinnopadesavasena upakāram katvā sāsane uppajji ti.

Honti c'ettha:

Aham mahallako homi duppañño pariyattikam,
Uggaham mahussāhena³ na sakkhissāmi jānitum.

Evañ ca nātimaññeyya nāpposukkatam āpajje,
Saddhamme chekakāmo ussāham va kare poso.

Vuddhapabbajito bhikkhu mahallako pi⁴ duppañño
Āpajji chekatam dhamme; tam apekkhantu⁵ sotāro ti.

Pubbe kira Arimaddananagare mātugāmā pi gandham ugganhimsu yebhuyyena uggahadhāraṇādivasena pariyattisāsanam pagguhesum. Mātugāmā hi aññamaññam passantā: tumhe kittakam gandham ugganṇhatha kittakam gandham vācuggatam karoṭhā ti pucchanti⁶. Eko kira mātugāmo ekam mātugāmam pucchi: Tvam idāni kittakam gandham vācuggatam karosi ti? Aham pana idāni daharaputtehi palibodhattā byakulam patvā bahum gandham vācuggatam kātum na sakka, samantā Maha-paṭṭhāne pana kusalattikamattam va vācuggatam karomī ti āhā ti.

Idam pi Arimaddananagaravāsīnam mātugāmānam pi pariyattuggahāne ekaṃ vatthu⁷.

Ekam kira bhikkhum piṇḍāya carantam ekā dvādasavassikā daharittī⁸ pucchi: Kin nāmo 'si tvam bhante ti. Khemā nām' ahaṃ ti.

Katham ti bhante pumā va samāno iṭṭhilingena nāmam akāsi ti āha.

¹ B. uttaritva, ² A. B. vissajjetum.

³ B. pucchissanti A. pucchimsū ti. ⁴ S. mann°

⁵ A. ti. ⁶ D. lakkhantu. ⁷ B. vatthū A. vatthum.

⁸ A. B. oṭṭhi.

Atha anto gehe nisinnā mātā sutvā dhītaram āha: Tvaṃ rājādiganassa lakkhaṇaṃ na jānāsī ti. Āma jānāmi, ayaṃ pana khemasaddo na rājādiganapakkhaṃ bhajati ti. Atha mātā evam āha: Ayaṃ pana khemasaddo ekadesen' eva rājādiganapakkhaṃ bhajati ti. Ayaṃ pan' ettha dhītu adhippāyo: Na rājādisaddo kadāci rājo ti paccattavacanavasena¹ okāranto dissati. Vinā devarājo ti ādisamāsavisayaṃ; khemasaddo pana katthaci khemo ti ca khemaṃ ti ca līngantaravasena rūpantaram dissati. Ten' eva khemasaddo na rājādigaṇo ti veditabbo ti.

Ayaṃ pana mātu adhippāyo: Khemasaddo abhidheyya-līngattā tīlīngiko, yadā pana saññāsaddadhikāre paccattavacanavaseva khemā ti akāranto dissati tada ekadesena khemasaddo rājādiganapakkhaṃ bhajati ti.

Idaṃ pi ekam vatthu.

Arimaddananagare kira eka-sa kuṭumbikassa eko putto dve dhītaro ahesuṃ. Ekasmiṃ ca kāle ghaṃmābhībhūtatta gehassa uparitale nahāyīva nisīdi. Atha ekā dāsī gehassa hetthā ṭhatvā kiñci kammaṃ karonti tassa kuṭumbikassa guyhaṭṭhaṇaṃ olokesi. Tam attham jānitvā kuṭumbiko sa khaṃ olokesi ti ekam vakyam bandhītvā puttassa dassesi. Imas-sa atthayojanam karohi ti. Atha putto atthayojanam akāsi: Sakhaṃ rukkhasakhaṃ olokesi udikkhati ti. Atha pacchā ekāya dhītuyā dassesi. Imassa atthayojanam karohi ti. Sā pi atthayojanam akāsi: Sa sunakho khaṃ akāsam olokesi udikkhati ti. Atha pacchā ekāya dhītuyā dassesi: Imas-sa atthayojanam karohi ti. Sā pi atthayojanam akāsi: Sā itthi khaṃ² angajataṃ olokesi mukhaṃ uddhaṃ katvā lokeṣi ti.

Idaṃ pi ekam vatthu.

Eko kira sāmaṇero Ratanapuravāsi Arimaddananagare mātugāmā pi saddanayesu atikovidā ti sutvā ahaṃ tattha gantvā jāṃ-sāṃ ti Arimaddananagaraṃ gato. Atha antara-magge Arimaddananagarassa samipe ekam daharittihīṃ kappāsavatthup rakkhītvā nisinnaṃ passi. Atha sāmaṇero

A. paccattha°

A. B. itthikam.

tassā santikaṃ maggapucchanatthāya gacchi. Atha daharittthi sāmaṇeraṃ pucchi: kuto āgato 'sī ti¹.

Sāmaṇero āha: Ratanapurato ahaṃ āgacchatī ti. Kuhiṃ gato 'sī ti vutte Arimaddananagaraṃ gacchatī ti āha. Atha daharittthi evaṃ āha: Tvaṃ bhante saddayogavinicchayaṃ anupadhāretvā kathesi. Amhayogaṭṭhānehi tvaṃ nāmayogasaddena yojetvā kathesi. Nanu paṇḍitānaṃ vacanena nāma paripuṇṇatthena aviruddhasaddanayena puṇḍindusaṃkāseṇa bhavitabban ti.

Atha sāmaṇero: Khettavatthūni rakkhanti duggatā² daharittthi pi tāva³ saddanayakovidā hoti. Kimaṅga pana bhogasampannā mahallakittthiyo ti lajjitvā tato yeva paṭini-vattitvā paccāgamāsī ti.

Idaṃ Marammaṇḍale Tambadīparatṭhe Arimaddananagare theraparamparavasena sāsanassa paṭiṭṭhānaṃ.

Idūni Marammaṇḍale yeva Jeyyavaḍḍhanaratṭhe Ketumatīnagare Sāsanavaṃsaṃ vakkhāmi.

Kaliyuge hi dvisattatādhike aṭṭhavassasate⁴ sampatte Jeyyavaḍḍhanaratṭhe Ketumatīnagare Mahāsiriḷeyyasūro nāma rājā rajjamaṃ kāresi. Ekaṃ aticcekamaṃ Devanāgarāmakamaṃ⁵ ekaṃ hatthiṃ nissāya vijitamaṃ⁶ vitthāraṃ akāsi. Tassa pana rañño kāle kaliyuge dvinavutādhike aṭṭhavassasate sampatte Mahāparakkama nāma thero Sihaḷadipato nāvāya āgantvā Ketumatī nāma nagaraṃ sampatto. Rājā ca Dvārāvatinagaraṃ dakkhiṇadisābhāge Mahāvihāraṃ kārapetvā tassa ādāsi niccabhattamaṃ pi, tasmiṃ ca vihaṇe sīmaṃ sammannitvā⁷ tissaṃ sīmāyaṃ tulāvasena attanā samaṃ katvā lohamayabuddhapāṭibimbamaṃ kārapesi. Taṃ ca buddhapāṭibimbamaṃ sabbattha⁸ Laṅkādīpaṃ ti nāmena pākamaṃ ahoṣi. Tassa rañño kāle surāmeraya-sikkhāpadaṃ paṭicca vivādo ahoṣi. Kathamaṃ? Bijato paṭṭhāyā ti sambhāre paṭiyādetvā cāṭiyaṃ pakkhittakālaṭo

¹ A. kuto māgato si. ² A. duggahā. ³ B. jinā va.

⁴ MSS. °sahasse. ⁵ A. Devanāgarāmakamaṃ.

⁶ A. B. vijitamaṃ. ⁷ A. sammannetvā.

⁸ D. sampattakā S. corrects from sampatta.

paṭṭhāya tālanālikerādinam puppharaso pupphato galitābhinavakālato paṭṭhāya ca na pātabbo ti Kamkhavitaranītikādisu vuttavacane adhippāyam vipallāsato gahetvā tālanālikerādinam raso galitābhinavato paṭṭhāya pivitum na vaṭṭati ti ekacce vadanti. Ekacce pana evam vadanti: Tālanālikerādinam raso galitābhinavakāle pivitum vaṭṭati ti.

Tattha pubbapakkhe ācariyanam ayam adhippāyo.

Bijato paṭṭhāya ti ettha sambhāre paṭiyādetva cāṭiyam pakkhittakālato paṭṭhāya na pātabbo; talanālikerādinam puppharaso ca galitābhinavakālato yeva na pātabbo ti.

Ayam pana aparapakkhe ācariyanam adhippāyo.

Bijato paṭṭhāya ti ettha sambhāre paṭiyādetva cāṭiyam pakkhittakālato paṭṭhāya na pātabbo. Tālanālikerādinam sambhārehi paṭiyādito puppharaso pupphato galitābhinavakālato na pātabbo ti.

Evam tālanālikerādinam raso galitābhinavakālato paṭṭhāya putum vaṭṭati na vaṭṭati ti vivādam karontanam majjhe nisiditvā sampattalaṅko Mahāparakkamathero tādiso pivitum vaṭṭati ti vinicchindi. Surāvinicchayaṇ ca nāma gandham akāsi. Evam Ketumatīnagaram māpentaṇ Mahasirijeyyasuram nāma rājānam nissāya Ketumatīyam sāsanaṇ patitṭhahi.

Idam Marammamaṇḍale yeva Ketumatīnagare sāsanaṇ patitṭhānam.

Idāni Marammamaṇḍale Tambadīparatṭhe yeva Khandhapurasāsanaṇ vakkhāmi.

Kaliyuge hi catusatṭhādhike chavassasate tayo bhūtikā Kittitaranānakam rājānam rajjato cāvetvā Khandhapuranagare rajjāṇ kāresum.

Tada Kittitaranāmakassa rañño ekaputto Cinaratṭhinda-rājānam yācitvā bahūhi senaṅgehi Khandhapuranagaraṇ samparivāretvā atṭhāsi. Atha tisu piṭakesu chekaṇ ekam mahātheraṇ pakkosetvā mantasum. Thero evam āha: Janapadāyattam idaṇ kammaṇ samāṇānaṇ na kappati vicāretum. Aham pi samaṇo, nātakehi pana saddhiṇ mantethā ti. Atha nātake pakkosāpetvā¹ mantasum. Nātakā pi:

¹ B. pakkosetvā.

Sace kāraṇam natthi, evaṃ sati phalaṃ na bhaveyya¹
Sace pūti natthi, makkhikā na sannipateyyun ti.

Gitam gāyitvā udake kilanti. Atha te ca tayo bhātikā
taṃ sutvā Kittitaranāmakam² rājānam bandhanāgārato
gahetvā māretvā idāni³ rajje ṭhapayissāmā ti cintetvā
tumhe gacchatha ayam tassa siso⁴ idāni esa paralokaṃ
gato ti sisam dassesum. Atha Cīnaraṭṭhasenāyo pi: idāni
rājāvamsiko natthi, tena hi yujjhitaṃ na icchāma yaṃ
rajje ṭhapayissāmā ti katvā mayam āgatā idāni so natthi
ti vatvā nivattetvā agamaṃsu.

So ca thero nātakehi saddhim mantethā ti ettakam eva
vuttatta bhikkhubhāvato na moceti ti daṭṭhabbam. Vuttaṃ
c'etaṃ:

Pariyāyo ca ānatti tatiye dutiye pana
Ānatti ye ca sesesu⁵ dvayam etaṃ na labbhati ti.

Tasmim pana Khandhapure Arimaddananagare Arahan-
taganāvamsikā Chapadagaṇavamsikā Ānandagaṇavamsikā
ca therā bahavo vasanti, tehi pana katagandho nāma koci
natthi ti.

Idam Khandhapure sāsanassa patitṭhānam.

Idāni Marammaṇḍale Tambadīparatṭhe Vijayapure
Sāsanavamsaṃ vakkhāmi.

Kaliyuge hi catusattatādhike chavassasate Silasūro nāma
rāja Vijayapuram māpesi. Tato pacchā dvisu samvaccha-
resu atikkantesu Camunṇadiyaṃ mahāsetibham⁶ ekam
labhitvā Ekasetibhindo ti tassa nāmam pakaṭam ahoṣi.

Tassa ranūo kāle Vijayapure silavantaṃ lajji pesalā
bhikkhu bahavo natthi. Arimaddananagarato Anuruddha-
rājakāle rājabhayena nihiyitva avasesā samanakkuttakā yeva
bahavo atthi. Pacchā Cūḷa-Arahantathera-Dibbacakkhu-
therānaṃ āgatakāle yeva lajji pesalā bhikkhū balavantaṃ
hutvā gaṇaṃ vaḍḍhāpesum. Rājā ca Dibbacakkhutheraṃ

¹ B. abhaveyya.

² A. Kittihara° B. Kittitaru°

³ A. addaṃ yaṃ.

⁴ A. sisso.

⁵ A. pesesum.

⁶ A. mata°

antepuram pavesetvā devasikam devasikam piṇḍapātena bhojesi. Anuruddharaññā tambūlamañjūsāyam thapetvā pūjitā satta dhātuyo labhivā tāsam pañca dhātuyo Canaḥ-khum cetiye nidhānam¹ akāsi, avasesā pana dve dhātuyo Puññassa nāma amaccassa pūjanatthāya niyyādesi. So ca amacco Jeyyapure Puññacetiye nidhānam akāsi.

Tadā ca kira samanakkuttakā gahaṭṭhā viya rājarāja-mahāmattānam santike upatṭhānam akāmsu. Kaliyuge catuasitādhike chavassasate sampatte Sihasurarañño jeṭṭha-putto Ujano nāma rājā rajjam kāresi. So pana Avapam-kyohṇāmake² dese campakakatṭhamaye sattatisatta vihāre³ kārapesi. Dvivassādhike sattavasse sate kale te viharā niṭṭham agamamsu. Tesu vihāresu⁴ Campakam nāma padhānavihāram amaccaputtassa Sudhammamahā-samītherassa adāsi. So pana therō Arimaddananagare Arahantatherassa vamsiko ti daṭṭhabbo. Jetavanam nāma parivāravihāram pana sakalavinayapiṭakam vācuggatam karontassa Guṇārāmatharassa⁵ adasi. So pana therō Ari-maddananagare yeva Ānandatherassa vamsiko.

Kulavihāram nāma parivāravihāram Ādiccaramsino nāma therassa adāsi. So pi Ānandatherassa vamsiko yeva.

Suvarnavihāram nāma parivāravihāram Sudhammālam-kārassa nāma therassa adasi. So pi Anandatheravamsiko yeva.

Nicageham nāma parivāravihāram Varapattassa nāma therassa adāsi. So pana Sudhammamahasāsamītherassa antevāsiko.

Dakkhinakotum nāma parivāravihāram Siripuññavāsino nāma therassa adasi. So pi Sudhammamahasāsamītherassa antevāsiko ti.

Tesam viharānam āsannaṭṭhāne⁶ rājā sayam eva hatthena

¹ A. B. nidānam. ² A. B. Avapamkyā°

³ B. campakakatṭhamaye sattavihāre. D. camma°

⁴ D. sattavihāre A. Dhammakakattha° S. corr. A. vi-hāre ca.

⁵ A. B. Guṇārāma° ⁶ A. āsannāsaṭṭhāne.

gahehvā mahābodhirukkhaṃ ropesi. Tesam viharānaṃ paṭijagganattāya bahūni pi khattavatthūni adāsi ārama-gopakakulāni ca.

Tesam pana therānaṃ Sudhammapura-Arimaddanapura-bhikkhuvāmsikattā lajjipesalatā viññātabbā; ten' eva Vijayapure sāsaṇaṃ ativiya parisuddhaṃ ahoṣi ti daṭṭhabbaṃ.

Tesam pi sissaparamparā anekasahassapamāṇā ahesum. Evaṃ lajjipesalanam yeva bhikkhūnaṃ santikā keci saddhi-vihārikā Kīṭāgirimhi Assaji-Punabbasukā viya alajji dussilā uppajjimsu seyyathā pi nāma madhurambarukkhato ambilaphalan ti.

Te pana bahu-anācāraṃ carimsu yeva. Idam pana tesam mūla-uppatti-dassanam.

Rājā hi tadā tesam viharānaṃ paṭijagganattāya bahūni khattavatthūni adāsi. Tesu khattavatthūsu balivicāraṇattāya¹ Sudhammamahāsāmīthero ekacce bhikkhū ārak-khaṇatthāne ṭhapesi. Ārakkhanabhikkhū pana dhammanulomavasena kassakānaṃ ovādūpesi. Khettavatthusāmi-bhagam pi paṭiggaṇhāpesi. Tasmiṃ ca kāle khattavatthūni paṭicca bhikkhū vivadaṃ akapsu. Atha taṃ vivadaṃ sutvā sāsanaadharathero² ca dve parakkamatherā ca tato nikkhamipsu.

Nikkhamitvā sāsanaadharathero Khaṇitthipādapabbate nisīdi. Dve parakkamatherā ca Ca-kri-ṇaḥ-pabbatakandare³ nisīdimsu⁴. Tesam hi nivāsattānaṃ⁵ yāvajjatanā Parakkamaṭṭhānaṃ ti pākāṭaṃ ahoṣi. Te pana therā ekacārā ti vohārimsu. Avasesū pana bhikkhū gāmaavāsi bahucārā ti vohārimsu⁶. Tato paṭṭhāya araṇṇāvāsi-gāmaavāsivasena visuṃ gaṇā ahesu ti⁷ viharassa dinnānaṃ khattavatthūnaṃ balipaṭiggāhakabhikkhūnaṃ⁸ pi saṃghajātisamaṇṇā ahoṣi.

¹ D. balhi cāraṇattāya.

² A. sāsanaavaratthero S. corr. °vara°

³ D. Ki-ku-ṇaḥ A. Cam-kri-ṇaḥ B. Ca-ci-kri-ṇaḥ.

⁴ D. adds tesam hi nisīdimsu.

⁵ B. nivāsattānaṭṭhā D. adds ti.

⁶ A. vohāresuṃ.

⁷ B. gaṇā honti D. honti.

⁸ Min: °gāhana°

Kaliyuge catuvassādhike sattasate Ujanassa rañño dharamānass' eva kaniṭṭhabhātiko Kyocvā¹ nāna rājā-kumāro rajjam ganhi. Ayam pana tassa atthupatti. Ujano nāma rājā: Tvaṃ Samuddamajjhaṃ nāma gāmaṃ gantvā tattha nisiditvā tatr' uppādam balim² bluṇṇāhi ti niyyādesi. So pana rājakumāro luddakammesu³ yeva abhiramanasilo⁴ ekasmiṃ samaye migavam gantvā paccā-gatakāle⁵ rattiyam supinaṃ passi. Sakko devanam indo āgantvā: Uposathasilam samādiyāhi; evaṃ sati aciren' eva setibhe labhissasi⁶ ti vatvā Tavatimsabhavanam puna gato ti.

So ca rājakumāro tato paṭṭhāya uposathasilam samā-diyi⁷. Pacchā kale pi attano hatthe gūthena kilinnaṃ bhavati ti puna supinaṃ passi. So aciren' eva pañca setibhe labhi. Atha eko amacco gantva rañño tam attham ārocesi. Rājā tuṭṭhacitto hutvā: Mama kira bhonto kaniṭṭhabhātiko pañca setibhe labhi ti rājapurisānam majjhe samvannesi. Amacco puna rājakumārassa santikam gantvā⁸ tam attham ārocesi. Rājakumāro pi: Mama bhā-tiko rājā akathitapubbavācāpeyyam⁹ vadati ti ārādha-yitvā puna gantvā tam attham rañño ārocapesi. Rājā pi tath' eva vadati ti tam sutva rājakumaro bhiyo pasidi. Kasmā pana Ujano rājā Kittitaran nāma rājakumaram¹⁰ kaniṭṭhavohāreṇa na vadati ti? Ekasetibhindo hi rājā apa-rassa rañño devim gabbhinim ānetvā aggamahesitṭhane ṭhapesi. Thapetvā aciren' eva Ujanam vijāyi. Ten' eva na¹¹ Ujano Ekasetibhindassa putto, Kittitaro nāma rāja-kumāro yeva Ekasetibhindassa putto; tasmā tam kāraṇam paṭicca so tam kaniṭṭhavohāreṇa na vadati ti. Kaniṭṭho pañca setibhe labhati ti sutvā rājā bhāyitvā kaniṭṭhassa rajjam upaniyādesi. Rājā rājagehassa pacchimadvarena nikkhami. Kaniṭṭho purimadvarena pāvisi. Pañcannam

¹ A. Kyocā B. Kyochvā. ² B. uppādabalim.

³ A. buddhakammesu Min: luddha^o ⁴ D. sigalā.

⁵ Min: pacchā gata^o ⁶ labhissati ti. ⁷ D. °dāyi.

⁸ D. ganhi. ⁹ B. vā jappeyyam.

¹⁰ Min: Kittitaram Māna rāja^o ¹¹ S. omits.

pana setibhānam laddhattā Pañcasetibhindo ti pākaṭo. Mūlanāmaṃ paṇ' assa Sihasūro ti daṭṭhabbaṃ. Tassa rañño kāle bahū alajjino gāmasāmantavihāre vasitvā anekavidhaṃ anācāraṃ carimṣu. Sudhammapura - Ari-maddanato paramparavasena āgatā bhikkhū pi bahū lajjino sikkhākāmā santi.

Atha tassa rañño bhattaṃ paribhuñjanakāle eko samaṇa-kuttako attha parikkhāre gahe tvā āgantvā rañño sammukhe atthāsi. Kim atthāya āgato 'si ti pucchite pi piṇḍapāt-atthāya āgato 'mhi ti āha. Atha rājā sayam bhuñjissāmi ti ārabhitvā atipasannatāya pana suvaṇṇapātiyā paṭiyāditam sakalam bhattaṃ adāsi. Atha rājā evaṃ cintesi: Ayam bhikkhu piṇḍapāt-atthāya upamajjhantikaṃ yeva āgantvā atthāsi. Na so puthujjanabhikkhu; atha kho abhiññālābhī arahā bhaveyya mama puññatthāya āgato bhaveyya maṃ anukampam upādāyā ti.

Evam pana cintetvā ekaṃ rājapurisam ānāpesi tassa pacchā anugantvā oloketuṃ. So pana samaṇakuttako sayam alajjibhutatā vā attano bhariyā paccuggantvā pattam gaṇhi. Tam disvā¹ rājapuriso rañño santikaṃ gantvā paṭhamam eva evaṃ cintesi: Sace yathābhūtam āroceyyaṃ rañño pasādo vinasseyya, evaṃ pana anārocetvā yathā rañño pasādo bhiyyosomattāya² bhaveyya mayham pi lābho uppajjeyya samaṇakuttako pi rājāparādhato vi-mucceyya, evaṃ ārocessāmi ti. Evam pana cintetvā ahaṃ mahārāja nam anugantvā olokesiṃ³, atha mama oloketass' eva antaradhāyi ti ārocesi. Rājā bhiyyosomattāya pasāditvā hatthaṃ pasāretvā: Yath' ahaṃ maññāmi tathā avirajjanaṃ⁴ ev' etaṃ ti tikkhattuṃ vācaṃ nicchāresi; rājapurisassa ca dātaḥḥaṃ adāsi.

Tasmiṃ yeva divase eko amacco rañño paṇṇākāratthāya Velohakaṃ nāma ekaṃ turaṅgamam adāsi. Atha rājā mama puññānubhāvena esa laddho ti sampahamsi.

¹ A. ganhituṃ disvā.

² A. somanatāya.

³ MSS. olokesi.

⁴ A. avirajjanaṃ.

Tam pana turaṅgamaṃ ārohitvā ekaṃ hatthārohaṃ pājāpesi¹.

Atha mahājanassa olokontassa hatthārohassa sise veṭṭhānadussam yeva passitvā ākāse pakkhanto bako viya paññāyati. So pana turaṅgamo pāto va Vijayapurato gacchanto Pabbatabbhantaranagaraṃ sāyaṇhasamaye pāpuni. Abbhavijambhana-asso² ti pi nāmaṃ akāsi.

Icevamaṃ samanakuttakā dāraṃ pi posesuraṃ. Paḍa eva itaraṃ anācāraṃ ten' eva te samanakuttakā rañño mallaraṅgaṃ pi pavasitvā mallam yujjhesumaṃ³. Tesu pana samanakkuttakesu Do-nā-ca-ñāḥ-dhum⁴ samghaḥo nāma samanakkuttako mallakamma ativiya cheko adhiko. So kira samvaccchare samvaccchare rañño mallaraṅge jayitvā paṇṇa-rasa vā visati va asse patilabhi ti.

Ratanapuranaḡare mallakamma aticheko adhiko eko Kam-bhojakulo atthi. So Ratanapuranaḡare Jeyyapuranaḡare ca attanā samathāmaṃ⁵ mallapurisaṃ alabhitvā Vijayapuram āgantvā Campakavihāraṃ dvārasamipe mallasabhā-maṇḍape pavasitvā mallakammam kātum icchāmi ti rañño ārocesi. Atha rājā tam samghaḡam āmantetvā evam āha: Idāni bho tvaṃ iminā saddhimaṃ mallayuddham kātum sakkhissasi ti⁶. Āma mahāraja pubbe ahaṃ daharo hutvā kiḡanattthāya yeva mallakammam akāsim. Idāni pana ekūnasattativasso ahaṃ ito pacchā mallayuddham kātum sakkhissāmi vā mā vā ti ahaṃ na jānāmi. Idāni para-pakkham⁷ mallapurisaṃ mallakammena māressāmi ti vadi.

Atha: Rājūnaṃ mallakammam nāma kiḡanattthāya yeva bhavati mā māretum ussāham karohi ti vatvā aññaṃaññaṃ mallayuddham kāraḡesi. Sapaḡisassa rañño olokontass'

¹ A. rājāpesi S. corr. from pāpesi D. pācāpesi.

² A. B. vijjambhana° S. corr. vijjasona° Min: vijjabbhana°

³ Min: yujjesumaṃ.

⁴ B. De-cha-ñā-cāṇ-khum A. Ga-āñ-ñāḥ-khum D. Do-ñā-ca-ñāḥ-dhum.

⁵ B. corrects to samasamaṃ.

⁶ D. S. sakkhissati ti.

⁷ Min: pana pakkham.

eva te mallākārena naccitvā aññamaññaṃ samīpaṃ upagacchimsu. Atha saṃghajo mallo Kambhojamallassa pādena paharaṇākāraṃ dassetvā dakkhiṇahatthamuṭṭhinā kapāle pahāraṃ adāsi. Atha Kambhojamallassa mukhaṃ pacchato ahosi. Tadā sapariso rājā: Īdisā pana vimukhato maraṇaṃ eva seyyo. Idāni pana imaṃ passitum na visa-hāmi ti vadati. Puna saṃghajo vāmahatthamuṭṭhinā¹ pahāraṃ adāsi². Atha Kambhojamallassa mukhaṃ³ parivaṭṭetvā yathā pubbe tathā patiṭṭhāsi. Tasmiṃ ca kāle sapariso khattiyo tam acchariyaṃ disvā dve asse timsamattāni vatthāni satakahāpanāni ca adāsi ti.

Idaṃ ca vacanaṃ porāṇapothhakesu⁴ āgatattā sādhu-janānaṃ ca samvejanīyaṭṭhānattā vuttam. Saṃvegalābhaṃ hi ṭhapetvā natthi aññaṃ kiñci payojanaṃ ti.

Kaliyuge terasūdhike sattavassasate Vijayapure yeva tassa putto Kittinamako rājā rajjaṃ karesi. Pitarā sadisa-nānavasen' eva Silasūro ti nāmaṃ paṭiggaṇhi; pitu rañño kāle laḍḍhesu pañcasu setibhesu catunnaṃ yeva avasesattā Catusetibhindo ti nāmaṃ pākaṭam. Ten' ev' aha Abhi-dhānappadīpikāṭikāyaṃ Catusetibhindo ti. Tassa rañño kāle Caturaṅgabalo nāma mahāmacco gandhakovido Abhidhānappadīpikasamvaṇṇanaṃ akāsi. So pana sakalavyākaraṇavanūsaṅgañāṇācārī ahosi. Ekasmiṃ ca samaye rājā ekaṃ mahantaṃ vihāraṃ kārāpetvā asukaraññā ayam vihāro kārāpito imasmiṃ vihāre silavantaṃ yeva nisīdantū ti kolāhalam uppādesi. Athā Sā-ca-ū-nāma-gāma-vāsī⁵ eko thero āgantvā nisīdi. Ayam pana tassa therassa atthupatti. Sa-ca-ūgame kira eko gahapati attano puttam sippuggaṇaṭṭhāya vihāre ekassa bhikkhussa santike uiyyādesi. Puttassa pana vihāraṃ āgantukāmaṣṣa⁶ tajjan-atthāya sakaṇṭakagacchassa⁷ upari khipati⁸. So ca daharo nikkhamitvā gehaṃ anāgantvā vihāre yeva nisīdi. Mātā-pitūnaṃ santikaṃ anāgantvā thokaṃ thokaṃ dūraṃ gantvā

¹ B. muṭṭhinā. ² D. B. akāsi. ³ A. sukhaṃ.

⁴ A. potthake. ⁵ B. Sā-ca-ñā° A. Sā-ca-ū° S. D. Sā-ca-ñā°

⁶ A. āgantukāmaṣṣa. ⁷ S. D. A. sakaṇṭaka°

⁸ A. pati.

sāmaṇerabhūmito upasampadabhūmiṃ patvā Arimaddana-
nagaraṃ gacchi. Atipaṇṇavantaṭṭāya pana pattapattathāṇe
mahātherā saṃgaṇhimsu. Ten ev' esa¹ sakala-Maramma-
ratthe pākaṭo ahoṣi. Atha mātāpitara puttassa agamaṇaṃ
apekkhitvā yeva nisidimsu.

Tam attham pana sutvā esa aṇhākam putto bhavissati
vā no vā ti vimamsitukāmo piṭā anugacchi. Arimaddana-
nagare taṃ sampāpunitvā upatṭhapetvā nisidi. So pi
bhikkhu yathā² upatṭhānen' eva santappetvā gandhaṃ
uggaṇhi. Aparasmim pana hale so bhikkhu: Ajja sūpo
appalono ti ādinā punappunam bhaṇati³.

Atha piṭa evam āha:

Pubbe⁴ piyaputtaka tayā idisaṃ vacanaṃ⁵ na kathitaṃ;
idāni pana tvam abhiṇhaṃ idisaṃ vacanaṃ bhaṇasi⁶.
Kāraṇaṃ ettha kin ti pucchi. Pubbe gandhesu chekattam
apatvā gandhesu chekattam vyāpannacittatāya na vuttam;
idāni pana mayā icchito attho matṭhakaṃ patto, tasmā
kāyabalapariggahanatthaya mayā idisaṃ vacanaṃ vuttan
ti vadati⁷. Tam vacanaṃ sutvā⁸ piṭāmātuya santikaṃ
gamaṇatthaya okāsaṃ yācivā pitara saddhim sakatṭhānaṃ
āgacchanto Vijayapuram cetiyavandanatthaya pavisi. Tada
raṇṇā⁹ vuttavacanaṃ sutvā tasmim vihāre āruhitvā nisidi.
Arakkhapuriso ca taṃ bhikkhuṃ vihāre nisinnaṃ disvā
tam attham raṇṇo ārocesi. Rāja ca Caturāṅgabalaṃ nāma
amaccam āṇāpesi; gantvā tassa bhikkhussa āṇāthāmaṃ
upadhārehi ti. Caturāṅgabalo ca gantvā taṃ bhikkhum
gūlhagūlḥatṭhānaṃ pucchi. So pi pucchitaṃ pucchitaṃ
vissajjesi. Caturāṅgabalo ca tam attham raṇṇo ārocesi.
Rāja tṭṭhacitto hutvā tam vihāraṃ tassa bhikkhussa
adāsi. Tassa pana bhikkhussa daharakālasakaṇṭakagacche¹⁰
pituno klipanaṃ paṭicca Khaṇṭakakhipathero¹¹ ti samaṇṇā
ahoṣi. Mūlanāmaṃ paṇ' assa Nāgito ti. So tasmim vihāre
nisiditvā Saddasāratthajalinim nāma gandhaṃ akasi. Tassa

¹ B. assa. ² D. sati. ³ A. bhaṇi.

⁴ A. B. Na pubbe. ⁵ A. vadanam. ⁶ A. bhaṇati.

⁷ A. vadi. ⁸ Min: na sutvā. ⁹ A. B. D. raṇṇo.

¹⁰ S. °sakaṇṭa° ¹¹ A. B. Khaṇḍakakhipatthero.

kira therassa kāle tasmim nagare āraddhavipassanā dhurā mahallakā bhikkhusahassamattā ahesum. Āraddhagandhadhurā pana daharabhikkhū gaṇanapatham vitivattā.

Tassa pana pitaram pi setthitthāne thapesi. Ten' eva tam gāmaṃ Setthigāmo ti nāmena vohārimsu.

Kaccāyanavaṇṇanam pana Vijayapure yeva Abhayagiriṇipabbate nisinno Mahāvijitāvi nāma thero akāsi, Vācakopadesam pi so yeva akāsi. Saddavuttim pana Saddhammaguruthero akāsi.

Icevaṃ Vijayapure anekehi gandhakārehi sāsanaṃ vipulaṃ ahosi.

Kaliyuge pana pañcāsītādhike cha vassasate sampatte Saṃkhayā-coyon nāmako rājā Jeyyapuranagaram māpetvā tattha rajjam kāresi. Tattha pana rājūnam kāle therehi katagandho nāma natthi.

Kaliyuge chabbisādhike¹ sattavassasate vesākhamāse Jeyyapuranagaram vinassi. Tasmim yeva samvacchare jetthamāse Vijayapuram vinassi, tasmim yeva samvacchare phaggaṇamāse Sativarājā Ratanapuram nāma nagaram māpetvā rajjam kāresi ti.

Idam Vijayapura-Jeyyapuresu sasanassa patitthānam.

Idāni Marammamaṇḍale Tambadīparatthe yeva Ratana-puranagare Sāsanavamsam vakkhāmi.

Kaliyuge hi atthāsītādhike sattavassasate Narapatirañño dhitāya saddhim Āloṇaḥ-caṇ-sū-rañño² putto Ānandasuriyo nāma santhavaṃ³ katvā ekaṃ Samiddhikaṃ nāma puttam vijāyi⁴. So vaye sampatte rajjasampattim labhi. Tato pabluṭi yāva Mreṇ-co-rā ti⁵ raññā Arimaddananagare rajjam akāmsu. Tato pacchā Sirisudhammarājādhipatī ti laddhanāmo Sativarājā Ratanapuranagare rajjam kāresi. Tassa rañño kāle kaliyuge ekanavutādhike sattavassasate sampatte Laṅkādīpato Sirisaddhammālaṃkārathero Siha-lamahāsāmithero⁶ cā ti ime dve therā pañca sariradhātuyo ānetvā nāvāya Kusimatittham pāpunivā Rāmaññaratthe

¹ B. chavisādhike.

² D. °dāḥ-ca-ñā°

³ A. S. sandhavaṃ.

⁴ D. vijjāyi.

⁵ D. Mreṇ-co-ra-nā.

⁶ B. Sirisitha°

Byaññāran¹ nāmena raññā nivāritā anisiditvā tato so eva
rajā there yāva Sirikhettanagarā pahīni. Tam atthaṃ
ñatvā Ratanapurindo rāja cattālisāya nāvāhi² yāva Siri-
khettanagaram paccuggantvā ānesi. Ānetvā ca Mahānava-
gāmam³ pattakāle saha orodhehi amaccehi ca sayam eva
rajā paccuggacchi. Ratanapuram pana pattakale mahā-
paṭhavi calī paṭinādañ ca nadi. Tadā rāja sammāsam-
buddhassa ti lokaggassa⁴ sāsanaṃ pagganhissami ti⁵ cin-
tetvā sarīradhātuyā ānetvā idha pattakāle ayaṃ mahāpaṭhavi
calati⁶ paṭinādañ ca nadati. Idaṃ amhākaṃ raṭṭhe jina-
sāsanaṃ cirakālam paṭiṭṭhānabhāve pubbanimittan⁷ ti
sayam eva nimittapaṭṭham akāsi.

Tāva tiṭṭhatu jivamānassa sammāsambuddhassa anu-
bhāvo. Aho vata sarīradhātuyā yeva ānubhāvo ti bahu-
raṭṭhavāsino pasādisu.

Honti c'ettha:

Sarīradhātuya tāva mahanto 'cchariyo⁸ hoti
Kā kathā pana buddhassa jivamānassa seṭṭhassa?

Evam anusaritvāna uppādeyya pasādakam
Buddhagunesu bahullaṃ garavañ ca kare jano ti.

Kaliyuge dve navutādhike sattavassasate tā pañca dhā-
tuyo nidahitvā⁹ Jeyyapuranagarato pacchimadisābhage
samabhūmibhāge cetiyaṃ paṭiṭṭhāpesi. Tañ ca cetiyaṃ
Ratanacetiyaṃ ti paññāpesi, hatthirūpabahullatāya pana
Anekibhindo ti pākāṣam ahosi¹⁰. Tihi sirigabbhehi sattahi
dvārehi ca alamkataṃ Ummāgam nāma mahāvihāram¹¹
kārapetvā dvinnam Sihāladipikānaṃ therānaṃ adāsi. Tato
pacchā tesu Mahantathero sakavihārasamipe pabbata-

¹ D. Bya-ññu-ran. ² B. nāvāya. ³ B. Mahānāma.

⁴ A. tiropaggassa. ⁵ A. paṭiganhissāmi ti.

⁶ A. carati. ⁷ Min: pubbe nimittan.

⁸ B. mahantocchariyā. ⁹ B. nidahitvā A. niddahitvā.

¹⁰ D. hoti.

¹¹ A. alamkata-umaṅga nāva mahā^o A. Ummaga nāma.

muddhani attano sisse pi apavesetvā lajjīpesalabahussuta-sikkhākāmehi tihi¹ therehi saddhim sīmaṃ sammannati.

Icevaṃ sīnasammutipariyattivācanādikammehi Marammaratthe sāsaṇaṃ virūḷhaṃ katvā patitthāpesi.

Idaṃ Marammamaṇḍale Ratanapurānagare Sihaḷadīpīke dve there paṭicca paṭhaṃ sāsanaṃ patitthānam.

Kaliyuge chabbīsādhike sattavassasate sampatte phaggunamāse Sativarājā Ratanapurānagaram māpesi.

Tassa rañño kāle Jeyyapurānagare ekā pūpikā² itthi alajjino ekassa bhikkhussa santike dhaṇaṃ upanidahi. Aparabhāge sū tam dhaṇaṃ³ yāci. Atha so bhikkhu tava dhaṇaṃ ahaṃ na paṭiggaṇhāmi ti musā bhanati. Evaṃ vivādaṃ katvā taṃ kārāṇaṃ rañño ārocesi. Rājā pakkosāpetvā sayam eva taṃ bhikkhum pucchi⁴: tvam⁵ bhante tassā itthiyā dhaṇaṃ paṭiggaṇhāsi⁶ vā mā vā ti.

Ahaṃ mahārājā samaṇo, alikaṃ bhaṇitum na vaṭṭati. Na paṭiggaṇhāmi ti vadati. Taṃ kārāṇaṃ rājā ca punappunaṃ pucchitvā vīmamsanto bhikkhussa keruṭṭikabhāvaṃ⁷ jānitvā samaṇo samaṇo⁸ bhagavatā pañnattaṃ sikkhāpadam akkamitvā musā bhanati ti kuṇḍhitvā sayam⁹ eva aparādhānurūpaṃ sīsaṃ chinditvā rājagehato heṭṭhā khipi¹⁰.

Taṃ ca kārāṇaṃ sakala-Marammaratthe pākāṭaṃ alajjibhikkhū pi aṇṇe pāpakammaṃ kātum na visahimsu¹¹. Rañña bhayitva yeva sikkhāpadaṃ na akkamesum.

Kaliyuge tiṃsādhike sattavassasate sampatte Ma-ṇaḷ-kri-eva-cok¹² nāma rājā rajjaṃ kāresi. So pana rājā ratthavasīnaṃ sukhattāya nimittaṃ gahetvā tālavaṇṭaṃ¹³ gahetva rājagehaṃ paṭiggaṇhi. So ca rājā sakkarāje pañca cattāḷisādhike sattavassasate sampatte Ca-ṇaḷ-khum nāma cetiyaṃ patitthāpesi. Yaṇ-āḷ-ra-nāmakassa silāpabbatassa sampe porānikaṃ ekaṃ cetiyaṃ nadiudakaṃ bhindi.

¹ B. saddhahitabbehi A. saddhahi sabbehi therehi.

² Min: pūjikā. ³ D. khaṇaṃ.

⁴ A. pucchim. ⁵ A. taṃ. ⁶ A. and Min: paṭiggaṇhāmi.

⁷ A. karatika^o ⁸ A. samaṇo samaṇo.

⁹ S. corr. ayaṃ A. B. ayaṃ. ¹⁰ B. ṭhapi.

¹¹ D. visayimsu. ¹² D. oṇaḷ-kri-ccā^o

¹³ A. kālavaṇṭaṃ D. oṃaṇḍaṃ.

Tadā sakarāṇḍakā pañca dhātuyo udake nimmujjantiyo Eravaṇo nāma nāgo gahetvā pacchā Ca-naḥ-khum nāma cetiyam patitṭhāpessāmī ti raññā āraddhakāle yeva Dāṭhā-nāgassa¹ nāma therassa saha karaṇḍakena pañca dhātuyo niyyādesi. So ca thero rañño adāsi. Rājā dve dhātuyo Mu-ṭho cetiye² nidhānam akāsi. Tisso pana Ca-naḥ-khum cetiye ti porāṇapottḥakesu vuttam.

So rājā kumārakāle sikkhāpakassa ācariyassa setacchattam datvā samghanāyakaṭṭhānam niyyādesi. Khemācāro nāma eko thero rattibhāge majjhantikakāle cetiyangane³ olambetvā⁴ ṭhapitam bherim anekavāram pahari. Atha rājā rājagehato yeva sutvā yathā ṭhapitanīyamavasena vihare koci bhikkhu kalam kato bhaveyya ti maññitvā vihāram gantvā pucchāhi ti dūtam pesesi. Dūto vihāram gantvā karamam pucchi. Bhikkhū ca evam āhamsu: Na amhesu kalam katabhikkhu nāma natthi. Atha kho Sakko devānam indo idāni kalam kato ti bahunam manussānam nāpanatthāya bherim paharimhā ti. Puna rājā bhikkhu pakkosāpetva pucchi: Kasmā pana bhante tunhe Sakkassa devānam indassa kalam katabhāvam jānathā ti. Atha bhikkhū evam āhamsu:

Bhagavato parinibbanakāle sāsānam rakkhissāmi ti Sakko devānam indo patinānam katvā pi idāni sāsane vasantānam amlākam anupālanakammam nāma kiñci na akāsi. Sace pana Sakko devānam indo jīvamāno bhaveyya sammāsambuddhassa santike patinānam dāḥam katvā idāni apposukko na bhaveyya. Idāni pana Sakkassa devānam indassa ārakkhanakammam nāma kiñci na dissati. Tasmā⁵ idāni Sakko devānam indo kalam kato ti jānimhā ti.

Rājā tam sutvā Khemācāratherassa pasiditvā vihāram kārāpetva adāsi. So ca thero Sudhammapuravāsīnam Sihālavamsikānam mahātherānam vamsse ahosi⁶ lajjī pesalo ahosī ti⁷.

¹ S. Dāṭhā^o ² B. Mūlacetiye S. A. Muṭṭho

³ A. cetiyasaṅgane. ⁴ S. D. olimpetvā.

⁵ S. corr. tathā A. tathā. ⁶ B. bhavati.

⁷ B. hoti ti.

Ratanapurānagare yeva Adhikarañño kāle Ratanapurānagarassa dakkhiṇadisābhāge mahāsetum kārapesi. Tassa pana ācariyo saṃgharājā lajjipakkhaṃ na bhajī ti¹. Ten' eva theraparamparāya esa na saṃgahitabbo.

Tassa rañño kāle chasatthādhihe sattavassasate kaliyuge Rājādhirājā nāma Rāmaññaratthindo bhūpālo tisahassapamāṇāsu nāvāsu satthisatasahassemi yodhehi saddhim nadimaggena yujjhanatthāya Ratanapurābhikhaṃ āgato.

Atha Adhikarājā bahavo amacce ca bhikkhū ca sannipātāpetvā mantesi: Idāni Rāmaññaratthindo rājā yujjhanatthāya idha āgacchati. Yuddhaṃ akatvā ken' upāyena taṃ paṭinivattāpetum sakkhissāmā ti.

Atha sabbe kiñci akathetvā tuḥḥibhāven' eva nisidimsu.

Atha jātavasena ekatimsavassiko upasampadāvasena² pana ekādasavassiko eko bhikkhu evaṃ āha:

Eko pana Rāmaññaratthindo Rājādhirājā tāva tiṭṭhatu. Sace sakale pi Jambudīpe sabbe rājāno āgaccheyyūṃ evaṃ pi kathāsallāpen' eva yuddhaṃ akatvā paṭinivattāpetum sakkomī ti.

Atha Adhikarājā tuṭṭhacitto hutvā āha: Yathā bhante tvaṃ sakkosi Rājādhirājaṃ kathāsallāpena paṭinivattāpetum tathā karohī ti.

Atha so bhikkhu mettāsaṇḍesaṇṇam pesetvā okāsaṃ yāci tassa Rājādhirājassa santikaṃ pavisitukāmo. Rājādhirājā ca tassa bhikkhussa mettāsaṇḍesaṇṇam passitvā taṃ bhikkhum sīghaṃ ānetā ti dūtaṃ pesesi.

Duto ānetvā rañño dassesi. Atha so bhikkhu Rājādhirājaṃ dhammadesanāya ovādaṃ datvā sakaṭṭhānaṃ paṭinivattāpesi. Ayaṃ ca bhikkhu Arimaddananagare catūsu ganeṣu Arahantaganavamsiko sikkhākāmo lajjī pesalo. Arimaddananagare Cagamo³ nama dese pana jātattā Cāgra-un⁴ bhikkhū ti vohariyati.

Kaliyuge atthāsītādhihe sattavassasate sampatte Mrihūnaṇaḥ⁵ dhammarāja Ratanapure yeva⁶ rājāṃ sampatto.

¹ B. bhajati A. bhajiti. ² A. "vassena.

³ D. B. Cāgahe nāma. ⁴ A. B. Cā-gyi-ha D. Cā-hrau-hā.

⁵ D. Mra-na-naḥ. ⁶ Min: Ratanāpuren' eva.

**Tassa rañño kāle Sihaḷadīpato dve mahātherā Ratanapuram
āgantvā sāsanaṃ anuggahetvā nisīdimsu.**

Tadā kaliyuge atthasate sampunne¹ porāṇakam kaliyugam apanetvā abhinavam t̥apetum okāso anuppatto. Atha Cā-
griṇ-ha² therō ca Rājavihāravāsīthero ca evam āhaṃsu:
Apanitabbakāle mahārāja sampatte anapanetum na vattati ti.

Atha rājā puna evam āha. Apamtabbe sampatte anapanetvā ajjhupekkhitvā³ vasantassa ko doso ti. Sace apamtabbe sampatte anapanetvā ajjhupekkhitvā msīdeyya ratthavāsīnam dukkham bhavi sati ti Vedusatthesu⁴ agatam. Sakkarājam apamento pi rājā tasmim yeva vasse devam gato⁵ bhaveyya ti āhamsu.

Atha rajā: Sattānaṃ sukhāṃ labhiyamānatāṃ jāuanto
yeva mādiso attano bhayaṃ apekkhitvā apanitabbhaṃ
anapanetvā nisiditum na vattati. Kappam khuyitvā pi mama
agunāṃ loke pattharivā patuṭṭhalissati ti manasikarivā
sakkarāje atthavassasate sampunṇe Pasyu-chidra-muni-
samkhyā⁶ apanetvā camunāvasesaṃ tñapesi. Atha mahā-
maṇḍapam kārapetvā mahācāhanam katva mahādānam pi
adāsi. Ca-gro-ha⁷ thero Rajavihāravāsithero cā ti Ari-
maddananagare Arahantavamsiko lajjīpesalo sikkhakamo.

Idam pana vacanam sūsanapaṭiyattattā ca raṭṭhavasi-
kāyattattā⁸ ca dhammanulomavasena vuttam.

Kalyuge catuvassādhike aṭṭhasate Maha-Narapatī rājā Ratanapurānagare rājjan kāresi. So ca rāja Thupāramacetiyam kārapesi. Tassa pana ācariyo Mahasāmithero nāma. So pana thero Sihalaḍipam gantvā Sihalaṇḍassa rañño ācariyassa Sariputtattherassa santike sikkham gaheva Pacchagatatheravaṃsiko⁹ ti dattḥabbo. Tassa rañño kile Ratanapurānagare Mahā-Ariyavaṃso nāma eko thero atthi. So pana pariyattivīsārado Arimaddananagare Chapadaganato¹⁰ āgatavaṃsiko.

¹ A. sampanne B. sampunno. ² Min: (Cā gra un?).

³ A. ajupekkhitva. ⁴ B. °sattesu. ⁵ A. devam kato.

⁶ A. S. *corr.* bas-hra-chidra-manaha B. bas-ha-chidra-muni.

⁷ Min: Cā-gra-uh A. B. Ca-gri-ha.

⁸ B. °attatthā.

⁹ B. Paccāgata⁹ ¹⁰ D. °gaṇagatā.

Ekasmim samaye Jeyyapuranagaram gantvā Re-tam¹ iti pākāssa mahātherassa santike saddanayam uggaṇhitvā nisīdi. So pana kira mahāthero aññehi saddhim yaṃ vā tam vā katham² asallapitukāmatāya mukhe udakaṃ ṭha-
petvā yebhuyyena nisīdati. Ten ev' esa Marammavohārena Re-tam³ iti pākāto ahosi.

So kira Ariyavaṃsathero Re-tam⁴ therassa santikaṃ gandhaṃ vācāpetuṃ okāsaṃ yācissāmī ti upagacchanto pi kathāsallāpaṃ akatvā dve ahāni vattam paripūretvā yeva paccāgacchi⁵. Tatiyadivase pana cammakhaṇḍaṃ ākoṭanattā⁶ saddaṃ sutvā mukhato udakaṃ uggiritvā kāraṇaṃ pucchi. Gandhaṃ uggahaṇatthāya āgatabhāvaṃ ārocesi. Atha tthero evaṃ āha: Ahaṃ āvuso divase divase tikkhattum gandhaṃ vācemi. Majjhantikātikkaṃakāle pi Puññacetiyaṃ gantvā cetiyaṅgane sammajjanakiccaṃ karomi, okāsaṃ na labhāmi. Evaṃ pi tvaṃ bahū gandhe uggahetvā pi ācariyehi dinnopadesaṃ alabhivā puna mama santikaṃ āgacchasi. Tasmā cetiyaṅgane sammajjanavattaṃ tāvakāli-
kam vikopetvā gandhuggahaṇatthāya okāsaṃ dassāmī ti vatvā Abhidhammatthavibhāvinim nāma lakkhaṇaṭikaṃ uggaṇhāpesi. Nānāyehi upadesaṃ datvā vācesi. Vā-
cetvā ca tatiyadivase ācariyassa santikaṃ nāgacchi. Mahāthero pi kāraṇaṃ akallatāya anāgato bhaveyyā ti maññitvā pucchanatthāya bhikkhū pesesi.

Ariyavaṃsathero ca ācariyassa santikaṃ gamissāmī ti āgato antarāmagge yeva dūtabhikkhū passitvā tehi saddhim mahātherassa santikaṃ agamaṃsu⁷.

Ācariyassa santikaṃ patvā ācariyo Ariyavaṃsatheraṃ pucchi: Kasmā pana tvaṃ na uggahaṇatthāya āgato'si ti. Ahaṃ bhante tumhehi dinnopadesaṃ nissāya idāni sabbhaṃ nayaṃ jānāmi ti. Atha ācariyo āha: Yaṃ pana gandhaṃ

¹ B. Re-vuṃ D. Re-vaṃ. ² B. kataṃ.

³ S. *corr. from* Reṭṭhuṃ D. Reṭṭhaṃ.

⁴ Min: Re-ṇuṃ.

⁵ A. S. paccāgacchi.

⁶ B. ākoṭanattāya.

⁷ B. āgamaṃsu.

samañānaṃ vaccakuṭṭiṃ asubhabbhāvaṇaṃ bhāvetvā pavisañtānaṃ puññaṃ kaḷaṃ nāgghati soḷasin ti. Kiñcāpi idaṇ ca pana vacanaṃ Sāsanavaṃse apadānaṃ¹ hoti. Pubbācariyasīhehi pana vuttavacanaṃ yāva² āpannakatīkā saritabbam evā ti manasikarontena vuttan ti.

Kaliyuge pana catutimsādhike vassasahasṣe sampatte tassa putto ~~Naravaro~~ nāma rājā rajjaṃ kāresi. Mahāsīhasūradhammarājā ti nāmalañcham³ paṭiggaṇhi. Tassa rañño kāle ca Ca-Naḥ-khum⁴ cetiyassa samipe Jetavanavihāre gandho⁵ uggaṇhanto eko danarabhikkhu gandhaceko pi samāno bālakāle⁶ bālacittena ākulito⁷ hutvā vaccakuṭṭe vātatapehi bahisukkhasakkena⁸ paṭicchādito daṇḍena alulitvā duggandho, viya cittasantāne⁹ pariyattivātatapehi bahisukkhabbhāvena paṭicchādite kenacid eva rūpārammaṇādina ālulitvā kilesasattisamkhāto duggandho vāyitvā hināyāvattissāmi ti cintetvā, gihivatthāni gaḥetvā, saddhim saḥāyabhikkhūhi nadātittamaṃ agamāsi. Antarāmagge tāva bhikkhubhaven' eva cetiyaṃ vandissāmi ti gihivatthāni saḥāyānaṃ hatthe thapetvā cetiyaṃ pamukhe leṇaṃ pavisitva vanditvā nisīdi. Atha ekā daharittthi cetiyaṅgaṇaṃ āgantva bahi leṇaṃ nisīditva udakaṃ sincitvā patthanam akāsi: Iminā puññaḥkammaṇa¹⁰ sabbhehi apāyādidukkhehi moceyyāmi, bhavē bhavē ca hināyāvattakassa purisassa pādacārikā na bhaveyyāmi ti.

Atha taṃ sutvā daharabhikkhu evaṃ cintesi: Idāni ahaṃ hināyāvattissāmi ti cintetva āgato; ayam pi daharittthi hināyāvattakassa purisassa pādacārika na bhaveyyāmi ti patthanam akāsi. Idāni taṃ daharittthim kāraṇaṃ pucchissāmi ti. Evaṃ pana cintetvā bahi leṇaṃ nikkhamitvā taṃ daharittthim kāraṇaṃ pucchi.

¹ B. apadhānaṃ. ² D. yā ca Min: āpannakatīkā.

³ B. laddhalañcham. ⁴ Min: Naḥ-khum- D. Nā°

⁵ Min: gandham. ⁶ A. B. °kālena.

⁷ Min: ākuliko.

⁸ A. lahusukkassavēna B. sukkhabbhāvena Min: °sukkha sākkena.

⁹ S. D. sandhāne. ¹⁰ D. puññaṇa kammaṇa.

Kasmā pana tvam hināyāvattakassa purisassa pādacārikā na bhaveyyāmi ti patthanaṃ karosi ti.

Hināyāvattakassa bhante purisassa pādacārikā na bhaveyyāmi ti vuttavacananaṃ bālapurisassa pādacārikā na bhaveyyāmi ti vuttavacanena nānā na hoti¹, sadisattam² eva³. Na nu hināyāvattako bālo yeva nāma? Sace pana bhante hināyāvattako bālo nāma na bhaveyya ko nāma loke bālo bhaveyya?⁴ Bhikkhu nāma hi parehi dinnam civarapiṇḍapātasenāsanam paribhuñjitvā sukham vasati; sace gandham uggaṇhitukāmo bhaveyya yathākāmaṃ⁵ yeva gandham uggaṇhitum okāsaṃ labhati. Evam pana ahutvā, alasiko yeva bhuñjitvā, sayitvā nisīditum iccheyya, evam pi yathākāmaṃ bhuñjitum sayitum okāsaṃ labhati. Evam pi samāno parassa dāso homi dārassa kimkaro homi ti akathento viya hutvā hināyāvatteyya so loke aññehi bālehi adhiko bālo ti ahaṃ maññāmi. Sace pana bālataṛassa bhariyā bhaveyya ahaṃ bālataṛi bhaveyyan ti vutte so daharabhikkhu⁶ samvegā āpajjitvā bahi nagaradvāraṃ nikkhamitvā vānaraganena vinā jhāyanto viya vānaro jhāyitvā nisīdi.

Atha sahāyā āgantvā gihivattāni gaphāhi ti pakkosimsu. Tasmim kāle so daharabhikkhu: Āgacchatha bhavanto tadvatvā sabbam karanam tesam ācikkhitvā: Idāni pana bhavanto hināyāvattēhi ti⁷ sace yo koci āgantvā mama sisam muggareṇa pahāreyya, evam sante pi hināyāvattitum na icchāmi. Ito patthāya yāvajīvitapariyantā hināyāvattitum manasā pi na cintayissāmi ti vatvā Erāvatīnadim taritvā Jeyyapuram agamāsi. Tadā kira daharitthi devatā bhaveyya na manussitthi ti tam vadanti paṇḍitā ti.

Jeyyapuram pana patvā pariyattikovidānaṃ mahātherānaṃ santike nayaṃ gahe tvā Puññacetiyaassa dakkhiṇadisābhāge ekasmiṃ vihāre nisīdi. Pariyattim vācetvā atha

¹ D. nayo ti. ² D. °attham B. °attakam.

³ A. B. evā ti. ⁴ A. bhaveyyāsi.

⁵ D. °kammaṃ.

⁶ A. omits from akathento to daharabhikkhu.

⁷ A. B. hi.

kamena tam-tam-disāhi bhikkhu-sāmaṇerā āgantvā tassa santike pariyattim uggaṇhimsu.

Āvasam alabbhivā keci bhikkhu-sāmaṇerā chattāni pi chāditvā nisidimsu. Ekasmim kāle rājā nikkhamitvā Puñña-cetiyam vandissāmi ti cetiyaṅganam pāvisi. Atha chattāni chādetvā nisinne bhikkhū disvā guhāya saddhim vihāram kārūpetvā tassa bhikkhussa adāsi Tilokagarū ti pi nāma-lāñcham adāsi. Sukhavohārattham pana kakāralopam katvā Tilogagarū ti voharimsu¹. Tassa pana saddhivihār-iko sattavassiko Tejodipo lāma bhikkhu Parittatṭikam akāsi.

Aparabhage pana Tilokālamkāro ti nāmalañcham adāsi. Evaṃ Tejodipo nāma bhikkhu Narāvararañño kāle Parittatṭikam akāsi ti datṭhabbam, keci pana Pacchimapakkhādhi-karañño kāle ti vadanti.

Ekasmim pana kāle Tiriyapabbatavihāravāsi mahāthero Pādacetiyam vandanatthāya gantvā paccāgatakāle Kukha-nanagare Suvannaguhāyam Jambudhajatherassa santikam pavisitvā sallāpam akāsi. Te ca mahātherā aññamaññam passitvā sallāpita ativiya pamodimsu; lokasmim hi bālo bālena paṇḍito paṇḍitena saddhim ativiya pamodati ti. Te ca dve therā samānavassikā. Tiriyapabbatavihāravāsi mahāthero tena saddhim sallāpam katvā pacchā gacchi. Jambudhajathero ca maggam ācikkhitum anugacchi. Atha Tiriyapabbatavihāravāsi mahāthero Jambudhajatheram āha: Aham bhante rājavallabho homi rājaguru; tvam yeva mama purato gacchāhi ti. Atha Jambudhajathero pi Tiriyapabbatavihāravāsitheram āha: Tvam bhante rājavallabho bhavasi rājaguru. Loke rājaguru nāma padhānabhāve² ṭhito, tasmā tvam yeva mama purato gacchāhi ti. Ettha ca dve pi mahātherā aññamaññam gāravavasena lokavattam apekkhitvā³ evam āhamsū ti datṭhabbam. Tiriyapabbata-vihāravāsi mahāthero pi Ratanapurānagaram patvā Rāja-vamsapabbatam gantvā araññavāsam vasi.

Atha Ukkamsiko rājā kaniṭṭhena Sūrakittināmena saddhim

¹ B. voharimsu.

² A. pamānabhāve.

³ B. pekkhitvā.

anantesi: Sace tvaṃ vane¹ theram paṭhamam passasi² tvaṃ yeva vihāram kārapetvā therassa dadāhi; sace panāham paṭhamam passeyyam ahaṃ vihāram katvā dadāmi ti.

Atha kaniṭṭho paṭhamam passitvā Tiriyapabbatakandare Jetavanam nāma vihāram kārapetvā adāsi.

Idaṃ ca³ vacanam: Sādhujanānam guṇam³ ekavāram pītisomanassam⁴ uppajji; tena puññakammena tena pītisomanassena sattakkhattum devarajjasampattim sattakkhattum manussarajjasampattim paṭilabhi ti vuttattā sādhujanānam guṇam anussaritvā puññavisesalābhatthāya⁵ vuttam.

Tiriyapabbatavihāravāsi mahāthero ca Jambudhaja-therassa guṇam Ukkamsikaraṇṇo ārocesi. Rājā ca ativiya pasāditvā Jambudhajo ti mūlanāme dipasaddena yojetvā Jambudīpadhajo ti nāmalañcham adāsi.

Jambudhajathero ca nāma Dhammanandatherassa⁶ saddhivihāriko Dhammanandathero ca Jotipuññatherassa saddhivihāriko. Te ca therā Arāhantagaṇavaṃsikā.

Jambudhajathero pana Vinayapāliyā atthakathāya ca atthayojanam Marammabhāsāya akāsi. Maniratano nāma pana therō Atthasālini-Sammohavinodani-Kaṅkhāvitaraṇi-atthakathānam Abhidhammatthavibhāvanī-Saṃkhepavanna-nā-ṭikānaṃ ca attham Marammabhāsāya yojesi.

Mūlavāsagāme ca Pubbārāma-vihāravāsi Gūlhatthadīpanim nāma gandham Visuddhimaggagaṇṭhipadātthaṃ ca mūlabhāsāya akāsi. Nettipāliyā ca attham Marammabhāsāya yojesi.

So pana therō pubbe gāma-vāsi hutvā sisaveṭhanatala-pattāni⁷ gahetvā ācariyapaveṇivasena vinayavilomācāram cari. Pacchā pana tam ācāram vissajjitvā araṇṇāvāsam vasi⁸. So pi therō gambhīraṇṇiko saddatthanayesu ativiya cheko.

Kaliyuge pana pañcatimsūdhike vassasahassee sampatte kaniṭṭho Siripavaramahārājā nāma bhūpālo rajjam kāresi.

¹ A. pana. ² A. passati. ³ A. sādhujjaguṇam.

⁴ A. pitti. ⁵ A. lābhattāya.

⁶ A. Dhammanandha^o ⁷ Min: sisaveṭhanapattāni.

⁸ B. araṇṇāvāsi vasi.

Dabbimukhajātassare pana gehaṃ kārāpetvā nisīdanato Dabbimukhajātassaro ti nāmaṃ pakaṭaṃ ahoṣi. Tasmim̐ pana jātassare Jeyyabhūmikittim̐ nāma vihāraṃ kārāpetvā Sirisaddhammatherasa adāsi. Bahunnam pi gāmayāsi-
araññavāsibhikkhūnaṃ anuggahaṃ akāsi. Ratanapurana-
garasmim̐ hi dasasu Ño-ña-ra-maḥ-rājavamsesu pacchimā
pañca rājāno avicinitvā yeva alajji-lajji-missakavasena,
sāsanam paggaṇhimsu.

Tadā jinasāsanam abbhantare cando viya atiparisuddham*
na ahoṣi.

Evam pi lajjino attano attano vapsānurakkhanavasena
dhammaṃ pūretuṃ anivāritattā lajjigaṇavaṃso na bhijjati².
Tathā alajjino pi attano attano ācariyapavenivasena vica-
rimsu; tena alajjigaṇavaṃso pi na bhijjati³ ti daṭṭhabbham.
Tassa rañño kāle Devacakkobhāso nāma eko thero atthi
vedasatthaññū piṭakesu pana mando ti.

Kaliyuge pana aṭṭhatimsādhike vassasahassee sampatte
vesūkkhamāsassa kālapakkha-aṭṭhamito paṭṭhāya lokasaṃ-
ketavasena⁴ uppajjamānaṃ bhayaṃ nivāretuṃ Navaguhā-
yaṃ⁵ tena Devacakkobhāsatherena kathitaniyāmena paṭha-
maṃ Marammikabhikkhu Paṭṭhānapakaraṇaṃ vācapesi.
Tato pacchā jeṭṭhamāsassa junhapakkhe pātipada-divasato
Rāmaññaraṭṭhavāsike bhikkhū Paṭṭhānapakaraṇaṃ vācapesi
mahācāpaṇaṃ ca kārāpesi raṭṭhavāsino pi bahupūjāsakkā-
raṃ kārāpesi. Tassa kira rañño kāle potthakaṃ aṭṭhi-
bhallikarukkhanīyāsehi parimaṭṭham⁶ katvā manosiḷāya
likhitvā suvaṇṇena limpetvā piṭakaṃ patitṭhāpesi. Tato
paṭṭhāya yāvajjatanā idaṃ potthakakammaṃ Maramma-
raṭṭhe akāmsū ti.

Kaliyuge saṭṭhādhike vassasahassee sampatte assayuja-
māsassa kālapakkha-chaṭṭhamiyaṃ aṅgāravare tassa putto
rajjam kāresi. Sirimahāsīhasūra-sudhammarājā ti nāma-
lañcham pi paṭiggaṇhi. Pitu rañño gehaṭṭhāne cetiyaṃ
kārāpesi. Tassa pana Māraḥ Jayaratanan ti samaññā ahoṣi.

* Min: parisuddhi. ² A. B. chijjati D. sijjati.
³ A. D. B. chijjati. ⁴ A. B. °saṃketo°
⁵ A. °gūhāya. ⁶ A. S. paripaṭṭham D. paripaṭṭhamam.

Tassa pana rañño kale Sallāvatiyā nāma nadiyā pacchima-
bhāge Tunna-nāmake¹ gāme Guṇābhilamkāro² nāma thero
sāmaṇerānaṃ gāmapavesanakāle ekamsaṃ uttarāsamgaṃ
kārapetvā sisavethanatarapattāni³ pana na gaṇhāpetva
tālavanṭaṃ⁴ eva gaṇhāpesi. Eko gaṇo hutvā saparivāreṇa
saddhiṃ Tunnagāme⁵ nisīdi. Tunnagaṇo ti tassa samaññā
ahosi.

So pana thero pāli-aṭṭhakathā-ṭikā-gandhantaresu adhip-
pāyaṃ yathābhūtaṃ na jāni⁶. Abhidhammapiṭakaṃ yeva
sissānaṃ vācetvā nisīdi. Tasmiṃ ca kale Ketumatīnagare
nisinnā Buddhāṅkurathera⁷-Cittatherā, Dīpaṅganagare⁸
Ulugāme⁹ nisinno Suṇantāthero¹⁰, Tāluppanagare¹¹ Jaya-
bahu-andhagāme¹² Kalyāṇathero ti ime cattāro therā
sāmaṇerānaṃ gāmapavesanakāle ekamsaṃ uttarāsamgaṃ
ākārāpetvā¹³ sisavethanatarapattāni āgaṇhāpetvā¹⁴ cīvaraṃ
pārūpāpetvā tālavanṭaṃ¹⁵ gaṇhāpetvā sakasakagaṇaṃ ovā-
daṃ katvā nisīdīsu. Te pana therā pāli-aṭṭhakathā-ṭikā-
gandhantaresu adhippāyaṃ yathābhūtaṃ jānīsu ti su pi
piṭakesu kovidā ahesuṃ. Iccevaṃ Sirimahāsīhasūrasudham-
marañño¹⁶ kale pārūpanabhikkhūhi nānāhutvā virūpaṃ
āpajjitvā ekamsikagaṇo nāma viṣuṃ bhijji. Yathā pana
ayamalaṃ ayato utthahitvā visadisaṃ hutvā viruddhaṃ¹⁷
hoti ti evaṃ bhijjamānā pi gaṇā-rājā¹⁸ pamādo anussuko
hutvā attano attano rucivasen' eva caritvā nisīdīsu.

Tesu ca dvīsu gaṇesu pārūpanagaṇe therā pāli-aṭṭha-
kathā-ṭikā-gandhantaresu nitatthavasena¹⁹ vuttam vacanaṃ

¹ B. *corrects to* Thunna S. Tūna° ² D. guṇāsi°

³ °vaṭṭhana Min: ratarapattāni.

⁴ A. tālavanṭaṃ B. °daṇḍaṃ. ⁵ B. Thūna nāma gāme.

⁶ A. yāyābhaṭaṃ na jāni B. jānāti.

⁷ A. S. Buddhāṅgura° B. *corrects to above*.

⁸ B. Dīpaṅga° ⁹ A. Utthagāme. ¹⁰ D. Suṇanda°

¹¹ A. Thaluppa° D. Tala° ¹² B. Jayya° A. Jeyya°

¹³ A. ākārapetvā.

¹⁴ A. sisavaḍḍhana tarapatto ni āgaṇhāpetvā S. *und*
D. °vaṭṭana°

¹⁵ A. tālavanṭaṃ. ¹⁶ Min: °bhūddhamma°

¹⁷ A. viraddhaṃ. ¹⁸ S. gaṇaṃ rājā Min: gaṇarājā.

¹⁹ D. A. niyattha°

nissāya nikkankhā niddosā va¹ hutvā niddimsu. Ekamsi-
kagaṇe pana therā attano attano vādo na pāliyaṃ na ca
atthakathāsu neva ṭikāsu nā pi gandhantaresu dissati;
imam attham ajānantā "idam eva saccam mogham aññan
ti vatvā keci pana sakasakasissānaṃ ovādam adāmsu²;
evarūpā pi sissā ovādam paṭiggaṇhimsu.

Keci pana pāliyādīsu sakavādassa³ anāgatabhāvaṃ natvā
yeva aparisuddhacittā hutvā⁴ sammāsambuddhassa bhaga-
vato mukhaṃ anoloketvā⁵ sammāsambuddhassa⁶ eva bhaga-
vato guṇaṃ anussaritvā⁷ sakavāde akāse pasāritattho
viya apatitthāno⁸ ti jānitvā yeva amhākaṃ vādo sampatta-
laṅkassa Saddhammacāritherassa vamsapabhavo ti anissā-
yabhūtam pi⁹ nissayaṃ akāmsu.

Abhūtena mahātheraṃ silavantaṃ abbhācikkhimsu. Byāsi-
nāmake gāme diṭṭhadhammikasamaparāyikattham¹⁰ anapek-
khanatassa hināyāvattakassa dussila¹¹ssa upāsakassa laṅchaṃ
datvā amhākaṃ vādanurūpaṃ ekaṃ gandhaṃ karohi ti
uyyojetvā anāgate anubhaviyamānadukkhatō abhāyitvā nis-
sayam gavesimsu ti.

Tasmiṃ ca kale Nigrodha-pāli-suvaṇṇa-vihāravāsi thero
gāma¹²vāsibhikkhuganaṃ samitiṃ¹³ katvā¹⁴ tassa nāyako hutvā
sisaveṭhanaṃ adhārento¹⁵ amaṅgalabhikkhū sāsane mā tiṭ-
ṭhantū ti araṇṇavāsinaṃ bhikkhūnaṃ gandhaṃ vikopetvā¹⁶
tato tato¹⁷ pabbājesuṃ¹⁸.

Atha Hatthisālagāmaṣṣa puratthimāya anudisāya Setthi-
tale dakkhiṇāya anudisāya vihāre nisinne atirekapaṇṇāsa
bhikkhū pi pabbājessāma¹⁹ ti cintetvā gāma²⁰vāsibhikkhū
sannahitvā agamāsi²¹.

Atha rājā tam atthaṃ sutvā: Gāma²²vāsi gaṇo pi eko araṇ-
ṇavāsi gaṇo pi eko. Gāma²³vāsibhikkhū araṇṇavasibhikkhū

¹ A. B. *omit* va. ² A. *adimsu*.

³ S. *bhāvassa*. ⁴ D. *ava*^o

⁵ A. S. therassa viya vasavo ti anissāyatatam pi Min:
omits vamsa.

⁶ S. A. B. *attam*. ⁷ B. *opāti*^o ⁸ D. *otam*.

⁹ A. *adhārentā*. ¹⁰ S. *omits*.

¹¹ A. *pabbājeyyūṃ*.

¹² A. *sannahitvā* agamāsi B. *sannayhitvā*.

vihe¹hetum na sakkā sakasakavūdavasena sakasakatthāne
nisiditabban ti rājalekhanam pesesi. Atha araṇṇavāsī-
bhikkhū sukham vasitum okāsam labhimsu.

Kaliyuge chasattatādhike vassasahassee sampatte tassa
raṇṇo puttō Mahāsīhasūradhammarājādhirājā² nāma rajjam
kāresi. So yeva Surammarājā³ ti ca Setibhindo ti ca
vohāriyati⁴.

Tassa raṇṇo kāle Suvannayānalokanagāmavāsī-Ukkamsa-
mālam⁵ nāma theram antoyudhanāyako eko amacco ānetvā
Ratananagarapuram patvā Suvannakukkuṭācale vihāram
kūrāpetvā⁶ thapesi.

So pāli-atthakathā-ṭikā-gandhantaresu ativiya cheko
Vañṇabodhanam⁷ nāma Likhananayaṇi ca akāsi. Tassa
gāmassa rājūhi dinnavasena cetiyajagganakanime yuttaku-
lattā pana raṇṇo ācariyatthāne atthapetvā⁸ antoyudhanā-
yakass⁹ eva pūjanatthaya niyyadesi. Tassāpi raṇṇo kāle
sāmaṇerehi gāmapavesanakāle pārupitvā¹⁰ pavisitabban¹¹ ti
ekacce vadimsu. Ekacce pana ekamsam uttarāsaṃgam katvā
pavisitabban ti vadimsu. Evaṃ aññamaññam kalaham
akāmsu.

Tattha Ukkamsamāla-nāmako therō pārupanagane pa-
dhāno hutvā¹² nānāgandhesu pārupanavattam eva āgatan
ti pakāsimsu. Ekamsikagane¹³ pana Tiriyapabbatavihāra-
vāsī mahāthero [padhāno hutvā] ācariyapavenīdassana-
vasena pārupanavādam¹⁴ paṭikkhipimsu.

Atha rājā ca Phalikkacitavihāravāsitheram¹⁵ Mesucca-
vihāravāsitheram¹⁶ Suhattatheram¹⁷ Buddhāṇkuratheraṇi
cā ti ime cattāro there vinayavinicchakatthāne thapetvā¹⁸
dve pakkhū attano attano vādam¹⁹ dāssentū ti āha. ..

¹ B. Suraccarājā D. Surajja°

² A. vohāriyati ti Min: vohariyati.

³ Min: Ukkamsapalam. ⁴ B. Vañṇabodhanam.

⁵ Min: pārupetvā. ⁶ B. ekamsaka°

⁷ A. pārupāpanavādam.

⁸ B. rājā ca Phalikkacitavihāra° A. rājā Kaphalika° S.
Balikaṃcita.

⁹ B. Meruccavihāra° Min: Meghuccana°

¹⁰ B. Suhatta°

Te ca cattāro therā pāli-atthakathā-ṭikā-gandhantaresu akovidā. Tesam hi ṭhapetvā rājavallabhamattam auno koci gunaviseso natthi.

Rājaguruḥbhāvatthūya yathā vyaggḥā rukkhagacchala-
tāḍipaticchane¹ duggatthāne nisinne mige khuddakattā dubbale pi ganhetum na sakkonti, evam eva te ekamsika-
there rājanam nissāya gandhesu anāgatattā dubbale pi vādavasena abhibhavitum na sakkhimsu. Ten' eva para-
senāya balavatam jānitvā/nipaccākāram dassetva/veram² sametvā/nisinno paṇḍitayodho viya vadam nittham apā-
petvā yeva pārupanaganū³ nisidimsū ti.

Kaliyuge pana pañcanavutādhike vassasahassee sampatte tassa putto Mahārājadhīpati nama rajjam kāresi. Pacchā pana terasādhike sate⁴ vassasahassee ca sampatte Rāmañña-
ratthindo rājā tam abhibhavitvā ānītattā Patta-Hamsāvati ti pākāṭam ahoṣi.

Tassa rañño kāle Kukhananagare Jālasuttagāmatos⁵ Nāṇavaram nāma theram ānetvā ācariyatthāne ṭhapesi. So pana thero pāli-atthakathā-ṭikā-gandhantaresu ativiya cheko sudhammasabhāyam pariyattivācakaṇam⁶ sotārā-
nam⁷ atthāya Abhidhammatthasamgahapakaraṇassa gaṇṭhi-
padattham paṭhamam akāsi.

Tato pacchā Atthasāliniyam gaṇṭhipadattham Surāvi-
niechayaṇ ca akāsi.

Tato pacchā tena raññā yācito Abhidhānapadīpikāya attham Marammahāsāya yojesi. Rañño nāmalañcham Chandālamkāra - Saddanetti - Vidaggadaṇḍi - vyañjanayehi⁸ alamkaritvā dassitam Rājādhirājanāmattapakāsinim⁹ nāma gandham pi akāsi.

¹ Min: yathā vyagghekarukkha°

² A. B. verim.

³ A. pārupanakā nisidimsun ti S. pārupanako.

⁴ A. therasāmike sake.

⁵ D. B. A. Jālayutta°

⁶ A. parivatti° ⁷ D. so therānam.

⁸ A. chandalamkāśadda°

⁹ A. Rājādhirājanāmattapakāsinim D. °nāmattā°

Rāja Hatthisālanāmake dese kārāpitageham bhinditvā¹ satapadhāne² vihāre kārāpetvā sabbesam pi vihārānam kittijeyyāvāsattāhāpanan ti nāmāni paññāpetvā³ tass' eva therassa adāsi. Vihārānāmen' eva ca therassā pi tam⁴ samaññā ahoṣi.

Tasmiñ ca kāle ayyakarañño⁵ piturañño ca kāle tesam dvinnam guṇānam vivādavasena avippakatavacaṇam⁶ puna vivādassa vūpasamanatthāya attano attano vādam kathāpesi. Pārupanagane so thero padhāno⁷ hutvā ekamsika-gane pana Pāsamsathero padhāno hutvā kathāyuddham akāsi. Atha rāja ativiya rājavalabbham Jeyyabhūmisuvannavihāravāsitheram tesam vādassa vinicchindanattāya vinayadharatthāne tḥapesi.

Kiñcā pi so pana thero pāli-atthakathā-tikā-gandhantaresu thokam yeva⁸ jānakattā pariyattikovidesu abbohariko⁹ yeva ahoṣi. Rājavalabbhattā¹⁰ pana rāja yathābhūtam ajānitvā vinayadharatthāne tḥapesi. Yathā pana ayam puratthimadisā¹¹ ayam pana pacchimadisā¹² ti evam ādinā disāvavattānamattam¹³ yeva katum samattham¹⁴ naṅgalakotiya samvaḍḍhantam¹⁵ purisam rājāgāre dhammavinicchakāmaccatthāne¹⁶ tḥapeti.

Evam eva rāja ayam idiso ayam idiso ti ajānitvā vinayadharatthāne tḥapitattā so Jeyyabhūmisuvannavihāravāsithero tesam dvinnam pakkhānam dvisu vādesu ayam bhūto ayam abhūto ti vattum na sakkā advāraghare pavitṭhakālo viya tadā ahoṣi.

Seyyathā pi nāma mahimso¹⁷ attano samipe tḥatvā devagitam gāyitvā devaviṇam vādentassa devagandhabbassa

¹ B. pamāne S. sakapamāne Min: *corrects to above*.

² A. maññāpetvā B. pañña° ³ A. therassamitam.

⁴ A. karaka° ⁵ B. avippagata° ⁶ D. pamāno°

⁷ D. so-ki-heva. ⁸ A. B. abboho

⁹ A. S. °vallabhatthā. ¹⁰ Min: °disāya.

¹¹ A. °vaccattānamattam Min: °vavattāna.

¹² B. tam attham.

¹³ Min: naṅgalakotiya yam vaḍḍhannam

¹⁴ A. dhammavinicchakāmacchatthāne B. °vinicchikāmaññā ca tḥāne. ¹⁵ Min: *corrects to mahino*.

velusalākam paharantassa ca gāmadarakassa¹ saddesu kiñci visesaṃ na jānāti evaṃ idaṃ sampadam dātṭhabbam. Atha rājā: Mama vijite ye ye bhikkhū yaṃ yaṃ icchanti te te bhikkhū taṃ taṃ caritvā yathākammam nisīdantū² ti rājalekhanam ṭhapesi. Tesam vivādo tadā na vūpasami.

Aparabhāge terasādhike sate sahasse ca sampatte Ratana-puranagaram vinassi³.

Tato pacchā dutiye samvacchare Ratanasikhanagaramā-pako⁴ rājā Rāmaññaratṭhindassa rañño senaṃ yavakhattato chātakasakunam⁵ viya attano puññanubhāvena Marammaratṭhato⁶ niharitvā sakalam pi Rāmaññaratṭham attano hatthagataṃ katvā rajjaṃ kāresi.

Tasmiṃ ca kāle sakala-Marammaratṭhavāsinaṃ cittaṃ pasādesi. Yathā nāma suriyātapena milāyantānaṃ kumudānaṃ Anotattodakena⁷ siñcitvā haritattaṃ⁸ pāpesi evaṃ eva Rāmaññaratṭhindassa senābalātapehi dukkhappattānaṃ⁹ Marammaratṭhavāsinaṃ gahatṭhānaṃ¹⁰ c'eva bhikkhūnaṃ ca attano puññanotattodakena siñcitvā kāyika-cetasika-vasena duvidham pi sukham uppādesi.

Sakala-Maramma-ratṭhavāsino ca: Ayaṃ amhākaṃ rājā bodhisatto ti vohārimsu. Atha ekasmiṃ ekasmiṃ māse catūsu catūsu¹¹ uposathadivasesu bhikkhusamghaṃ niman-tetvā antepure pavesetvā piṇḍapātena bhojesi.

Rājorodhāmaccehi saddhiṃ uposathaṃ upavasi. Sabbesaṃ pi rājorodhāmaccānaṃ guṇatṭhāya¹² pāṭhaṃ saha atthayojanānayaena vācuggataṃ kārāpesi.

Atha Beluvagāmaṃ¹³ Yasatheraṃ ānetvā attano ācariyatṭhāne ṭhapesi. Mahā-Atula-Yasadhammarājagurū

¹ A. and Min: °vāarakassa. ² D. nisiddha°

³ A. D. vinassati.

⁴ B. Yatana° D. Ratanasakha° A. samvacchaye Ratanāsikhanagara°

⁵ A. jātasakunam B. cātaka°

⁶ A. B. Rāmaññaratṭhato. ⁷ A. D. S. Anodatta°

⁸ D. °attham. ⁹ A. dukkhupattānaṃ.

¹⁰ A. B. kahatṭhānaṃ. ¹¹ A. B. catusu.

¹² B. guṇatṭhāya. ¹³ D. Beluvā°

ti nāmalañcam pi adāsi. Tato paṭṭhāya pana Atulathero ti nāmena pākaṭo ahosi. Tasmiñ ca kāle pārupanagaṇapakkhā Palenagāmavāsi-Sujātatherādayo sāmānerānaṃ gāmapavesanakāle cīvaram pārupitvā pavisitabban ti akkharam likhitvā rañño santikam sandesapannaṃ pavesesi.

Atha ekamsikagaṇapakkhā pi Atulatherādayo pubbesam rājūnaṃ kāle adhikaraṇaṃ vūpasami. Idāni vūpasamitakammaṃ puna na uppādetabban ti lekhaṇaṃ likhitvā rañño santikam pesesi.

Atha rājū dvinnam pakkhānaṃ sakasakavādaṃ kathetukāmo pi: Idāni rājapaṭisaṃyuttaṃ kammaṃ bahu atthi. Tiṭṭhatu tāva sāsanaṃ paṭisaṃyuttaṃ kammaṃ², rājapaṭisaṃyuttaṃ eva kammaṃ paṭhamam ārabhissāmi. Paccha sāsanaṃ paṭisaṃyuttaṃ kammaṃ karissāmi ti rājalekhaṇam ṭhapesi.

Aparabhāge pana rājā evam ānaṃ ṭhapesi: Idāni mama vijite sabbe pi bhikkhu mama ācariyassa matim³ anuvattitvā carantu⁴ ti.

Atha pārupanagaṇabhikkhū pi ekamsikagaṇam anuvattesum⁴ rañño ānāvasena. Sahassorodhagāme pana dve mahātherā attano parisam pārupanavasen⁵ eva gāmapavesanavattam paripūritabban ti ovaditvā nisīdimsu.

Tadā rañño ācariyo Atulathero⁵ tam attham sutvā te pakkosāpesi. Te ca āgantvā nagaram sampattakāle eko upāsako te⁶ pasanno hutvā tesam therānaṃ piṇḍapātena upaṭṭhahi. Atha Atulathero te mahāthere dūrattānato vālukaṃ ānetvā tassā upāsakassa⁷ gehasamīpe okiṇāpesi.

Idāni vinayadhammassa⁸ anānulomavasena carantūnaṃ daṇḍakammaṃ⁹ ti kolāhalam pi uppādesi. Atha tesam vālukaṃ āharantānaṃ yeva aññamaññaṃ sallapesum. Idāni

¹ Min: hoti pi.

² D. adds bahu atthi tiṭṭhatu tāva paṭisaṃyuttaṃ kammaṃ.

³ S. matam.

⁴ S. anuvattitum A. B. anuvattetum.

⁵ B. Yasatthero. ⁶ A. B. omīti te.

⁷ A. Tissakassa upāsakassa.

⁸ Min: corr. vinayadhamma.

bhante vinayadhammānulomavasena ācarantānam amhākam idisam kammaṃ ¹ assaruppaṃ. Aho acchariyadhammo loka² ti eko thero āha. Atha pana eko thero evam āha: Idāni āvuso lokapālā devā idisam adhammakammaṃ disvā yeva³ ajjhūpekkhitvā apposukkā⁴ nisīditum na sakka, idāni lokapālā devā pamajjitvā nisīdanti maññe ti.

Tasinnim yeva hi khaṇe vegena meghe utthahitvā Atulatherassa vihare/rājagehe ca ekakkhaṇena asaṇiyo nipatimsu⁵. Evam samāno pi so thero atimānathaddhatāya⁶ satim na labhi⁶.

Puna rājā idāni mama vijite sabbe pi bhikkhū mama ācariyassa matim anuvattanti vā/ma vā ti amacce pucchi.

Amaccā pi evam rañño ārocesum:

Idāni mahārāja Kukhananagare⁷ Nipagāme nisinno eko mahāthero Munindaghoso nama attli. So parupanavasena attano parisam ovādetvā bahugaṇam uppādetvā nisīdati ti⁸.

Atha rājā evam āha:

Taṃ pakkosāpetvā⁹ sudhammasabhāyam mahāthere¹⁰ sannipātāpetvā tassa therassa vinayapaṇṇattim¹¹ yathābhūtam ajānantassa yathābhūtam sabhavam¹² dassetvā ovādentū ti. ?

Atha amaccā tathā akāṃsu.

Mahātherā ca sudhammasabhāyam sannipatitvā taṃ pakkosetvā ovadimsu. Tesu pana mahātheresu eko thero bhūpālassa saṃgharaṇño ca mukham oloketvā bhagavato pana saṃmāsambuddhassa mukham anoloketvā Munindaghosatheraṃ evam āha: Idāni āvuso imasmiṃ Marammaratthe sabbe pi bhikkhū bhūpālassa saṃgharaṇño ca āṇam anuvattitvā ekamsikā yeva ahesum. Tvam yeva eko saddhim parisāya¹³ pārupanavattam caritvā nisīdasi. Kasmā

¹ Min: *corr.* assaruppaṃ. ² A. B. loko.

³ A. apposukko. ⁴ D. patimsu.

⁵ S. A. °taddhatāya. ⁶ B. labhati.

⁷ D. Kukhanagare. ⁸ A. nisīdimsū ti.

⁹ A. B. D. °setvā. ¹⁰ A. therā. ¹¹ B. pannattam.

¹² D. sabhāgam.

¹³ B. *corrects to* parisāya *other MSS. saparisāya.*

pana¹ tvam mānathaddho² hutvā idisaṃ anācāram avi-
hītvā tiṭṭhasi ti. Atha Munindaghosathero tassa therassa
mukhaṃ ujukaṃ oloketvā evaṃ āha: Tvam lajji pesaḷo
sikkhākāmo ti pubbe mayā sutapubbo; idiso pana puggaḷo
idisaṃ vacanaṃ³ vattum⁴ na yutto; idisassa hi puggalassa
idisaṃ vacanaṃ asāruppaṃ. Sace tvam ayaṃ appapuñño
nittejo anātho ti mama maññitvā agāravavasena vattum⁴,
iccheyyāsi evaṃ sante pi mama cāriyassa mukhaṃ olo-
ketvā mama cāriyassa guṇaṃ jānitvā, tassa sisso 'yaṃ ti
anussaritvā idisaṃ vacanaṃ adhammikaṃ vattum na sakkā ti.

Atha so thero tam pucchi: Ko pana tav' ācariyo ti.
Atha sudhammasabhāyaṃ⁵ ṭhapitaṃ buddharūpaṃ van-
ditvā: Ayaṃ mama' ācariyo ti āha. Mama' ācariyo ti vatvā
pana bhikkhusaṃghamajjhe utṭahitvā ekamsaṃ uttarā-
saṃgaṃ katvā ukkuṭikaṃ nisīditvā añjaliṃ paggahe tvā:
Ahaṃ bhante yāvajjivita pariyosāna⁶ mama jivitaṃ yeva
pariccajissāmi bhagavato pana tilokaggassa sikkhāpadaṃ
na vijahissāmi ti ārocesi.

Atha rājā tam atthaṃ sutvā: Mānathaddho eso mama
vijite nisīdāpetum na vaṭṭati raṭṭhantaraṃ pabbājetabbo ti
rājānāya raṭṭhantaraṃ pesesi.

Rājapurisā⁷ ca tam pakkosetvā raṭṭhantaraṃ ānesi.
Mahaṅgaṃ⁸ nāma desaṃ patva, Mahaṅganāyako puriso
rājapurisānaṃ lañcaṃ⁹ datvā evaṃ āha: Ayaṃ pana bhonto
Marammaratṭhassa pariyantapadeso; idh'eva ṭhapetvā tumhe
nivattathā ti.

Rājapurisā pi lañcaṃ gahetvā tatth¹⁰ eva ṭhapetvā¹⁰ ni-
vattimsu. Thero pi catūhi disāhi āgatānaṃ bhikkhu-sāmaṇe-
rānaṃ pārupanavasena ovādaṃ datvā pariyattim vācetvā
tattha nisīdi.

Abhidhammatthasaṃgahagandhassa atthayojanaṃ pi Ma-
rammabhāsāya akāsi.

¹ A. D. mānasaddho S. °saddho. ² A. B. omit va.

³ A. vatthu. ⁴ A. vatthum. ⁵ B. yāvajjivika pariyosāna.

⁶ A. najjūrisā. ⁷ Sic all MSS.

⁸ B. Pahaṅgaṃ D. Bahaṅga⁹ ⁹ A. lañjaṃ B. lañchaṃ.

¹⁰ A. tam vattā S. vattā.

Aparabhāge rājā tam attham sutvā: Idāni so thero mama vijitapariyante yeva nisīditvā amhehi anicchitam nivāritam kammam katvā nisīdi, tam pakkosathā ti āha.

Rājadūtā ca tattha gantvā pakkosimsu. Thero ca: Idāni mam rājā māretukāmo ti maññitvā sikkham paccakkhitvā gihivattham nivāsetvā¹ tehi saddhim āgacchi.² Nagaram pana āgantvā pattakāle rañño santikam ānesi.

Atha rājā evam āha: Tvam³ bhikkhu hutvā gaṇam vadḍhāpetvā nisīdasi ti mayā sutam. Kasma⁴ pan' idāni gihi bhavasi ti. Sace tvam mahārāja mam māretukāmo pakkoseyyāsi, evam sati; yadi sikkham apaccakkhāya tthitam mam māreyyāsi⁵ tava bhāriyam kammam bhavissati ti manasikaritvā tava kammassa abhāriyatthāya⁶ sikkham paccakkhitvā āgato 'mhi sace mam māretukāmo 'si mārehi ti. Rājā ca bandhanāgāre tthapetvā Siyāmarattham yujjhanatthāya gacchi. Yujjhanatthāya panā gantvā paccāgatakāle antarāmagge va devam gato ahosi ti.

Kaliyuge pana dvāvisādhike vassasate sahasse ca sampatte tassa jetthaputto Siripavaramahādhammarājā nāma rajjam⁷ kāresi. Ratanasikhanagarato samkametvā Jeyya-puram⁸ dutiyam māpitattā Jeyyapuramāpako rājā ti pi tassa samaññā ahosi. Tasmiñ ca kāle Mahāpabbatabbhan-taranagaravāsīm Nānatheram ānetvā ācariyatthāne tthapesi. So kira thero gambhirapañño. Ekasmim ekasmim divase nava vā dasa vā bhānavāre vācuggatam katum samattho ahosi. Abhinavōpasampannakāle yeva Padavibhāgagandham Nyāsasamvannanam Yamakasamvannanam Mahāpatthāna-samvannanam ca Maramabhāsāya akāsi. Rājā Mahābhūmiramaniyavihāram⁹ nāma kārapetva tass' eva adāsi. Nāpalamkāramahādhammarājā ti pi nāmalañcham adāsi.

Tasmiñ ca kāle pārupanagane therā evam cintesum: Idāni pana amhākam pakkhiko thero rañño ācariyo ahosi. Idāni mayam patitthānam labhāmā ti. Evam pana cin-

¹ S. A. vatthāni vāsetvā. ² D. tumhākam.

³ A. tasmā.

⁴ B. tthitam māreyya — all MSS. māreyya.

⁵ A. abhāriyattāya. ⁶ S. °ramma°

tetvā sāmaṇerāṇaṃ gāmapavesanakāle cīvaram pārupetvā pavisitabban ti sandesapaṇṇaṃ rañño santikaṃ pavesesi¹. Atha Atulathero: Pubbe vuttanaye vūpasamitaṃ kammam idan ti² sandesapaṇṇaṃ rañño santikaṃ pavesesi¹.

Ten' eva aññamaññaṃ paṭivacanavasena dassetum okāsaṃ na labhimsū³ ti.

Tato pacchā kaliyuge pañcavassādhike dvisato sahasse sampatte tassa rañño Siripavara-sudhammamahārājindādhipati nāma rājā rajjaṃ kāresi.

Ratanapuram pana tatiyaṃ māpakattā Ratanapuramāpako ti; ekassa pana chaddantanāgarājassa sāmibhūtattā Setibhindo⁴ ti ca samaññā ahoṣi.

Marammagāma⁵ vāsīcandovaram⁴ nāma theram ānetvā attano ācariyaṭṭhāne ṭhapesi. Bhūmikitti-atulam nāma vihāraṃ kārapetvā tassa adāsi. Jambudīpa-anantadhajamahādhammarājagurū⁵ ti pi nāmalañchaṃ adāsi. Tassa rañño kāle ekacce manussa diṭṭhivipallāsā⁶ ahesum; te pi pakkosūpetvā sammādiṭṭhiṃ gaṇhāpesi. Tassa pana rañño kāle ekamsikagaṇaṃ abhibhavitum okāsaṃ na labhimsū ti.

Tato pacchā kaliyuge aṭṭhatimsādhike vassasato sahasse ca sampatte tassa rañño putto Mahādhammarājādhirājā nāma⁷ rajjaṃ kāresi. Nagarassa dakkhiṇadisābhāge pañcābhūmikavihāraṃ kārapetvā Jeyyabhūmivāsātulanāmena paññāpetvā Māyavattakassa nāma therassa adāsi Guṇamunindābhisāsana⁸ dhammarājādhirājagurū ti pi nāmalañchaṃ adāsi.

Tasmiṃ ca kāle Nandamālo nāma thero Calaṅganagarassa puratthimadisābhāge vihāre nisīditvā bahunnaṃ bhikkhusāmaṇerāṇaṃ gandhaṃ vācesi.

Sāmaṇerāṇaṃ gāmapavesanakāle pārupanavattam⁸ eva paripūretvā pavisitabbaṃ ekamsikavattam pana neva pāliyam na aṭṭhakathayaṃ na ca ṭikāsu nā pi gandhantaresu

¹ B. pesesi. ² A. kammividham ti.

³ B. alabhimsū ti.

⁴ B. Caraccagāma°. A. B. °candā°

⁵ Min: °ānandadhaja° ⁶ D. A. vippallā B. vippalāsā.

⁷ A. B. rājā ti nāma rājā. ⁸ A. °pavattam.

nissāya¹ itvaṃ chekatam patto ti² tassa³ samvannanam katvā upakāram karohi ti. Atha Ariyavamsathero acariyassa vacanam sirasā paṭiggahetvā Abhidhammatthavibhavinīyā Maṇisāramañjūsam nāma anusamvannanam akāsi. Niṭṭhitam niṭṭhitam pāṭham uposathadivase uposathadivase Puñña-cetiyassa cetiyāṅgane bhikkhusamgham sannipātāpetvā bhikkhusamghassa majjhe vācāpetvā supāpesi; sace koci doso atthi tam vadathā ti.

Atha Arimaddananagarato cetiyavandanattnāya eko bhikkhu āgantvā parisakoṭiyam sunivā nisidi. Atha so bhikkhu dve vāram e, e³ iti saddam akāsi tam ṭhānam sallakkhetvā ṭhapesi nivāsanaṭṭhānaṃ ca pucchi. Ariyavamsathero pi sakavihāram patvā tasmim ṭhāne upadhārento ekasmim ṭhāne ekassa atthassa dvikhattup vuttattā punaruttidoso dissati. Ekasmim ṭhāne imam gandhan ti pulliṅgarūpena vattabbatṭhāne idam gandhan ti napumsakaliṅgena⁴ vuttattā līṅgavirodhidoso dissati.

Atha tam puggalam pakkosāpetvā evam āha: Aham avuso imam gandham mahussāhena karomi. Tañ ca vivekakāle rattibhāge yeva potthakam pattharitvā likhāmi. Evam mahussāhena karontam pi tvaṃ aruccanākārena⁵ saddam karosi.

Kiḍisaṃ pana dosaṃ sutvā evam karosī ti pucchi. Atha so bhikkhu evam āha: Taya bhante mahussāhena kate gandhe dosavasena bahu vattabbatṭhānam natthi. Saddato c'eva atthato ca paripunnā yev' esa gandho. Atha kho pana ekasmim ṭhāne ekassa atthassa dvikhattup vuttattā punaruttidoso dissati. Ekasmim pana imam gandhan ti pulliṅgena vattabbatṭhāne idam gandhan ti napumsakaliṅgena vuttattā līṅgavirodhidoso dissati. Evam ettakam yeva dosaṃ disvā iḍisaṃ aruccanākāram dassemi ti.

Atha Ariyavamsathero tuṭṭhacitto hutvā attano sarīrapārupitam dupaṭṭacivaram imināham tava nānam pūjemi ti vatvā adāsi. Pacchākāle Adhikarajā tam attham sutvā nāmalañcam⁶ adāsi.

¹ B. patto 'si.

² D. tam.

³ A. B. eva.

⁴ A. puṅgaka^o

⁵ B. B. aruccanākārena.

⁶ D. lañcam.

So ca Ariyavamsathero Maṇḍipam nāma gandham
Gandhabharapaṇ ca Jātakavisodhanaṇ ca pāṭibhāsāya
akāsi.

Amūṭikāya pana atthayojanam Marammabhāsāya akāsi.

Ekam samayaṃ Adhikarājā vihāraṃ gantvā dhammaṃ
suṇi. Thero dhammaṃ desetvā niṭṭhitakāle yānabaliṃ
sukhattāya¹ yāci. Rājā adatvā nāvaṃ abhirūhitvā paccā-
gacchi. Antarāmagge nāvāya piyaṃ eko sumsumāro
mūkhena gahitvā niccalaṃ katvā ṭhapesi. Therena yā-
citam yānabaliṃ dadāmi ti mahāsaddaṃ katvā rājā purise²
tikkhattum nicchāresi. Atha sumsumāro nāvaṃ muñcivā
gacchi. Ekasmiṇ ca kāle rājā vihāraṃ nikkhami. Atha
ekā hatthini vihārasamipe bandhitvā ṭhapesi. Sā bodhi-
rukkhasakhaṃ chinditvā khādi. Sā tatth 'eva bhūmiyaṃ
pati.

Atha thero saccakiriyaṃ katvā mettābhāvanam bhāvetvā
mettadakena siṇci. Taṃ khanaṇ ṇeva sā utṭhahi. Rājā
ca taṃ acchariyaṃ disvā tassā agghanakamūlaṃ datvā
vihārato naditṭṭham gamanamagge silāpaṭṭam cinitvā³
setum akāsi ti.

Saddhammakittithero pana Ariyavamsatherassa saddhi-
vihāriko Jetavanavihāravāsi; te pana therā Chapadagana-
vamsikā ti daṭṭhabbā.

Kaliyuge dvecattāṭṭhīdhike aṭṭhavassasate sampatte
Ratanapuranagare yeva Sirisudhammarājādhipati nāma
dutiyaḍdhikarājā rajjaṃ karesi tasmīṇ ca kāle Pabbata-
bbhantaranagarato Mahā-Silavaṃso nāma thero⁴ pañca
cattāṭṭhīdhike aṭṭhavassasate sampatte Sumedhakatham ka-
byālaṃkāravasena bandhitvā Buddhālaṃkāraṇ ca nāma
kabyālaṃkāraṃ Pabbatabbhantarapaṭṭisamyuttaṇ c'eva ka-
byālaṃkāraṃ bandhitvā te gahetvā Ratanapuranagaraṃ
āgacchi.

Atha rājā Thūpārāmacetiyaṃ āsannaṭṭhāne Ratanavi-
mānavihāre⁵ nisīdāpesi. So ca thero tattha sotārānaṃ

¹ D. sukhattāya. ² A. B. S. rājapurise.

³ B. khinitvā. ⁴ B. Silavaṃso nāma thero.

⁵ A. Ratanābhimāṇa°

pariyattim vācetvā nisīdi. So ca therō tattha nisinnānaṃ therānaṃ aṭṭhamako hoti. So ca Mahā-Sīlavamsathero kaliyugassa pannarasādhike aṭṭhavassasate jāto¹ tassa-vassakāle Ratanapurānagaram āgato ti porānapotthakesu vuttam.

So pana therō Nettipāliya atthayojanaṃ Maramma-bhāsāya akāsi Parāyanavattuṃ ca. Ratanapurānagare yeva Raṭṭhassāro nāma eko therō atthi Mahā-Sīlavamsa-therena samaññāpāthāmo.

So pana Ratanapurānagare yeva kaliyugassa timsādhike aṭṭhavassasate kāle jāto² Bhūridattajātakaṃ Hatthipāla-jātakaṃ Samvarajātakaṃ ca kabyālamkāravasena bandhi aññaṃ ca anekavidhaṃ kabyālamkāraṃ. Te pana dve therā kabyālamkāra-kārakā ti theraparamparāya pavesetvā³ na ganenti porānakā. Ettha ca kiñcāpi samaññaṃ uposathikānaṃ ca kabyālamkāraṃ bandhituṃ vācetuṃ vā kabyākabyavicāraṇaṃ⁴ vattuṃ okāso laddho.

Sāsanavamsaṃ pana vattuṃ⁵ okāsassa ativittārāvasesuttā⁶ taṃ avatvā ajjupekkhissāma. Uposathavinicchaye pana naccagittādisikkhapadassa visaye vitthārena mayaṃ avocumha. Kaliyugassa gate saṭṭhādhike aṭṭhavassasate Ratanapurānagare yeva Sīrīribhānādityanarapati⁷ varo⁸ Mahādharmarājadhīpatirāja rajjaṃ kāresi.

Tassa rūṇo kāle Tisāsānadhajo⁹ nāma bhikkhu¹⁰ Saddhammakittitherassa santike gandhaṃ uggaṇhi. Atha Arimaddananagarato eko mahāthero sotūnaṃ vācivā Ratanapurānagare nisīdissāmi ti āgato. Atha Saddhammakittitherassa¹¹ gandhaṃ vācentass' eva viharassa hetthā nisīditvā so mahāthero saddhaṃ suṇitvā evaṃ cintesi: Ekassa¹² santike ahaṃ navakaṭṭhāne thatvā thokaṃ gandhaṃ

¹ A. jāte. ² A. jāte (corrected from jāto).

³ A. bhavesetvā.

⁴ B. D. kappākappavicāraṇaṃ corr. kabbākabba^o

⁵ B. vatthum. ⁶ Min: vitthārāvasesuttā.

⁷ B. D. Sīrīribhāvanādityanarapati. ⁸ B. pure A. vare.

⁹ A. Sāsānadhajo S. D. Tissasamanacajo.

¹⁰ A. sikkhā. ¹¹ B. Saddhammatissa^o

¹² A. and B. Etassa.

ganhissāmi ti. Atha so mahāthero Saddhammakittithera-
ssa santikaṃ pavisitvā gandhaṃ vācāpetuṃ okāsaṃ yāci.
Atha Saddhammakittithero vassaṃpamāṇaṃ pucchitvā: Tvaṃ
bhaṇte mayā vuḍḍhataro 'sī ti āha. Ahaṃ tayā vuḍḍhataro
pi samāno navakaṭṭhāne ṭhatvā gandhaṃ uggaṇhissāmi ti
āha. Atha Saddhammakittithero tassa gandhaṃ vācesi.

Atha pasiditvā¹ pana taṃ mahātheraṃ Mahā-Sādhujjano
ti nāmena vocharati. Atha pacchā Marammaratṭhaṃ kali-
yugassa pañcāsītādhika-aṭṭhasatakālaṭo paṭṭhāya yāva
aṭṭhasītādhika-aṭṭhasatavassakālaṃ nānābhayehi² saṅkhu-
bhiṭaṃ ahosi. Tadā Kambojaraṭṭhato Sirihaṃsvā³ nāma
bhinnakulo āgantvā Ratanapuranaḡare rajjaṃ gaṇhi. Atha
so evaṃ cintesi: Bhikkhū adārā aputtikā hutvā puna sisse
posetvā parivāraṃ⁴ gavesanti. Sace bhikkhū parivāraṃ
vicinitvā rajjabhāvaṃ⁵ gaṇheyyuṃ evaṃ sati rajjaṃ gaṇhetuṃ⁶
sakkhissanti idān 'eva bhikkhū gaṇetvā māretuṃ vaṭṭati
ti evaṃ pana cintetvā Toṇ-bhi-luḡ⁷ nāmake khattavane
bahū maṇḍape kārapetvā gomahisakukkuṭasūkarādayo
māretvā bhikkhū bhojessāmi ti vatvā Jeyyapura-Vijaya-
pura-Ratanapuranaḡaresu sabbe mahāthere bahūhi ante-
vāsikehi saddhiṃ pakkosūpetvā tesu maṇḍapesu nisidā-
petvā⁸ hatthiassādisenanḡehi parivāretvā māresi. Tadā
kira tisahassapamānā bhikkhū marimsū ti bhikkhū ca
māretvā bahū pi potthake agginā jhāpesi⁹ cetiyāni pi
bhedāpesi. Aho vata pāpajanassa pāpakammaṃ ti.

Honti c'ettha:

Sāsaṇaṃ nāma rājānaṃ nissāya tiṭṭhate idha,
Micchādītṭhi ti rājāno¹⁰ sāsaṇaṃ dūsentī satthuno.

Sammādītṭhi ca rājāno paggaṇhant'eva sāsaṇaṃ,
Evaṃ ca sati ākāse ulurājā va dībbatī¹¹ ti.

¹ B. atipasiditvā.

² B. ajṭhi A. arihi.

³ B. Saḡantvā nāma D. S. Siḡantvā A. Sirihaṃ.

⁴ A. omits parivāraṃ. ⁵ A. aḡjabhāvaṃ.

⁶ A. gaṇhituṃ B. gaṇhetuṃ.

⁷ S. A. Le-tān-bhi-byuḡ D. To-nā° B. No-bhi-byuḡ.

⁸ A. nisidāpesi A. omits following passage to aho vata &c.

⁹ B. dhyāpesi. ¹⁰ Min:° dītṭhikarājāno D. dītṭhi hi rājāno.

¹¹ Sic MSS. Min: corrects to dīppatī ti.

Atha kaliyuge ekavassādhike navavassasate sampatte akāse bahūhi tārakehi dhūmā nikkhamim̐su Caṇṇaḥ-khūm¹ cetiye pi buddhapaṭibimbassa akkhikūpato udakadhāra nettajalāni viya nikkhamim̐sū ti Rājavam̐se vuttam.

Atha Saddhammakittithero saddhim Mahā-Sādhujjana-Tisāsanadhajatherehi Ketumatīnagaram̐ agamāsi.

Raṭṭhasārathero pi Sirikhettanagaram̐ sayam eva agamāsi ti porānapotthakesu vuttam. Tam̐ pana Rājavam̐se Sirikhettanagarindo Sativarājā tam̐ ānesi ti vuttavacanena na² sameti. Saddhammakittithero pi Ketumatīnagare kālam̐ kato tato pacchā thokam³ kālam̐ atikkamitvā Mahā-sādhujjanathero tatth 'eva kālam̐ akāsi.

Tisāsanadhajathero pana kaliyuge dvādasādhike navavassasate sampatte Hamsāvatīnagare Anekasetibhindassa rañño kāle Ketumatīnagarato Hamsāvatīnagaram̐ agamāsi.

Tato pacchā ticattāḥsavassiko hutvā kaliyuge terasādhike navavassasate Moḥ-ghāḥ-byanarapatirāñño⁴ kāle puna Jeyyapurānagaram̐ sampatto hutvā Jetavanavihārasamīpe ekissam̐ guhāyam̐ nisīdi. Mahā-Ariyavamsaganikassa Jetavanatherassa santike upasamkama.

Tasmiṇ ca kāle Jetavanathero gilāno hutvā: Mayi kālam̐ kate mama ṭhānam̐ adhunā Hamsāvatīnagarato āgato Tisāsanadhajo nāma thero pariggaṇhitum samattho bhavissati tassa niyyādessāmi ti cintesi. Tasmim̐ khaṇe Tisāsanadhajathero purimayāme supinam̐ passi matakalebaram̐ samīpam̐ āgacchatī ti, majjhimayāme pana tam̐ matakalebaram̐ guhāyam̐ pavisati ti, pacchimayāme matakalebarassa mamsam̐ satthena chindati ti. Atha supinam̐ passitabbhāvam̐ attano samīpe sayantassa ekassa sāmaṇerassa ārocesi. Ārocetvā ca pana parittam̐ bhaṇetvā⁵ nisīdantass 'eva Jetavane thero tam̐ pakkosivā Jetavanavihāram̐ tassa niyyādesi. Tisāsanadhajathero ca Jetavanavihāre nisīditvā gandham̐ vācetvā nisīdi; Moḥ-ghāḥ-byanarapatirājā ca tassa anuggaham̐ akāsi.

¹ A. Caṭṭhā° D. Ca-ñiḥ. ² A. omits na. ³ D. sokam.

⁴ A. Mo-byū° B. Moḥ-ghah-dhya° ⁵ B. khaṇitvā.

Pacchā kaliyuge soḷasādhike¹ navavassasate sampattē Hamsāvatīnagarīdo Anekaśetibhīdo nāma rājā Ratana-puranagaram vijayitvā ekam vihāram kārāpetvā tassa adāsi.

So² ca Tisāsanadhajathero Arimaddananagare Arahanta-gaṇavamsiko ti daṭṭhabbo.

Tassa paṇa sissā anekasatapamāṇā³ lajjino ahesum. Tesu pana sissesu Varabāhuthero, Bhūminikhāṇanagara-vāsi⁴ thero, Mahārattthagāma-vāsino tayo mahātherā ti imo paṇca therā visesato pariyattikovidā ti.

Tisāsanadhajathero ca mahallakakāle ānāpānasati-kammattāṇaṃ gaṇetvā araṇṇaṃ pavisitvā vivekaṭṭhānaṃ gaṇhi. Tada Jetavanagaṇādayo Arahantagaṇavamsā yeva aparabhāge yeva tesam sissānusissaparamparāsu keci bhikkhū siracchādanam nānāvanna-paṭimaṇḍitaṃ ca tālavaṇṭaṃ gaṇetvā ācāravikāram āpajjimsu.

Kaliyuge ekavassādhike sahasse sampattē⁵ Ukkamsiko nāma rājā vihāram kārāpetvā Tisāsanadhajatherassa sissabhūtaṃ Varabāhutheraṃ sissabhūtaṃ Mahā-Ratanākaraṃ nāma therassa adāsi.

So ca Mahā-Ratanākaraṃ Ukkamsikaraṇṇo Siri-sudhammarājā-Mahādhipati⁶ ti nāma laṇḍhaṃ Chandālam-kāram saddanettinayehi⁷ alaṃkāritvā dassitaṃ Rājindarājā-bhidheyya-dīpaniṃ⁸ nāma gandham akāsi.

Taṃ ca gandhaṃ parivisodhanattāya Pabbatantarābhidheyyassa⁹ mahātherassa niyyādesi. Tisāsanadhajatherassa sissabhūtesu Mahārattthagāma-vāsīsu tiṣṭhātikatheresu¹⁰ jeṭṭho nisaṃ guhāsu¹¹ vasanto pariyattim vācetvā nisīdi. Sativarājā ca tasmim there ativiya pasanno ahoṣi. Ño-na-ra-māh¹² nāmakassa raṇṇo kāle pi cūlapitā ekam vihāram kārāpetvā tass'eva adāsi.

¹ A. soḷasādhike. ² S. °sahassa°

³ A. Bhūminikhāṇa° B. Bhūminikhā° Min: °khana°

⁴ A. Khandālamkāra°

⁵ S. °dhipati°

⁶ B. tiropabbatābhidheyyassa.

⁷ D. nātika° ⁸ B. tisarahāsu A. D. nisaṃguhasu.

⁹ A. Min: Ño-na-mah.

Ukkamsikarañño¹ kale pi Mamvanna-nāmake pabbate vihāraṃ kārapetvā tass'eva adāsi. Tesu Mahāraṭṭhagāma-vāsitheresu majjhimathero pi Tisāsanaḍḍhājātherassa jeṭṭhabhātikatherassa ca nivāsattṭhānabhūte Jetavanavihāre yeva gandhaṃ vācetvā nisīdi. Kaniṭṭhathero pi tesam nivāsattṭhānabhūtesu yeva vihāresu gandhaṃ vācetvā nisīdi. Ettha ca Tisāsanaḍḍhājāthero nāma lajji-alajjivasena dubbidho. Yathavuttathero pana lajji yevā ti Jaṭṭhabbo.

Alajji pana imasmim theraparamparāḍassane na icchitabbo. Alajjibhūtaṃ pana Tisāsanaḍḍhājātherassa vatthup idha avatvā ajjupekkhissāma payojanābhavaṃ gandhassa papañcūpagamanattā ti.

Ño-na-ra-maḥ² nāmakassa rañño kale Jeyyapure Suvannaguhavāsi³ mahāthero Dakkhinārāma-vihāravāsi mahāthero Catubhūmika-vihāravāsi mahāthero Toṇ-bhi-luḥ⁴ vihāravāsi mahāthero ca Tisāsanaḍḍhājātherassa saddhiviharikā yeva. Tesam pana vatthup pi gandhavittṭhārabhayaena na vadāma. Lajjiganavamsika ete ti⁵ vijānanam⁶ eva h'ettha pamāṇaṃ ti.

Kaliyuge ekasattṭhādhiḥe navavassasate sampatte phaggunamāsassa juṇhapakkhadutiyaḍḍhase sukkavāre Ratana-puranagaraṃ dutiyaṃ māpetvā Ño-na-ra-maḥ⁷ nāma rājā rajjaṃ kāresi. Sīhasūradhammarājā ti pi nāmalañchaṃ paṭiggaṇhi. Toṇ-bhi-luḥ-vihāravāsimahātherassa⁸ uddissa catubhūmikavihāraṃ kārapesi, cattāri mahāmunicetiyāni pi kārapesi. Vihāracetiyesu anitṭhitesu yeva Sinninagaraṃ nikkhamitvā tattha veraṃ⁹ vūpasamāpetvā paccāgatakāle saṅkhārasabhāvaṃ anatikkamanato devaṃgato ahoṣi.

Aho vata saṅkhāradhammā ti.

¹ A. B. D. Ukkamsiya°

² A. Ñom-bhā-ra-myah- B. Ñom rā mah D. Ñño-nā-ra-māh.

³ A. B. °guhāvāsīmā vāsi.

⁴ Min: Tó-na-tr° A. Toṇ-bhi-lyah D. To-na-°.

⁵ D. hi. ⁶ Min: vijānaṃ.

⁷ A. °nāh-ra° D. Ñño-nā-rā-māh-so-nā.

⁸ D. A. B. °theraṃ.

⁹ A. veraṇḍu Min: veri.

Honti c'ettha:

Seyyathā vāṇijānaṃ va gharagolikarūpakam¹
 Taṃ taṃ disaṃ bhamitvā² va sīsaṃ ṭhapesi³ uttaraṃ
 Evaṃ lokamhi sattā⁴ ca sandhicutinam antare
 Yathā tathā bhamitvā va ante ṭhapenti santanaṃ⁵ ti.

Kaliyuge sattasatṭhādhihe navavassasate phaggunamā-
 sussa kālapakkhaterasamiyaṃ tassa jeṭṭhaputto pitusan-
 takam rajjaṃ gaṇhi. Mahādhammarājā ti nāmalañchan
 pi paṭiggaṇhi. Pitu kāle anitṭhitāni cetiyāni puna kāraṇesi.
 Catubhūmikavihāraṇ ca nitṭham gamāpetvā⁶ Toṃ-bhī-luḷ⁷
 mahātherassa paralokam gantvā avijjamānattāya⁸ Catu-
 bhūmikavihāravāsimahātherassa dassāmī ti antepuram
 pakkosūpesi.

Thero dve vārāni pakkosiyamāno pi nāgacchi. Tatiya-
 vāre pana bahū saddhivihārikā: Antepuram gantvā pavi-
 satha⁹, na hi sakkā rañṇā va pakkosito paṭikkhipitun ti
 āhamsu.

Atha thero evam āha: Ahaṃ āvuso raṭṭhapāṇanapinda-
 pātāṃ bhūñjitum na icchāmi. Evaṃ pi sace tumhe
 icchatha rañṇo santikam gantum, evaṃ sati idāni rañṇo
 santikam ahaṃ gamissāmī ti antepuram pāvisi.

Pavisitvā rañṇā saddhim sallāpam katvā: Ayaṃ vihāro
 araṇṇāvāsīnaṃ bhikkhunaṃ asappāyo ti paṭikkhipi. Evaṃ
 pana bhante sati, tasmim vihāre nisīdiyamānaṃ theram
 upadissathā ti. Khaṇitthipādavihāravāsī mahārāja thero
 pariyattivīsārado sikkhākāmo, tassa dātum vaṭṭati ti.

Atha rājā tassa taṃ vihāram adāsī Mahāsaṃghanatho
 ti nāmalañchan pi adasi. So tattha pariyattim vācetvā
 nisīdi. Tassa pana vihārassa parivārabhūtesu cattālisāya

¹ A. sara goṭikaramakam.

² D. S. A. samitvā D. corr. from bha°

³ D. A. B. ṭhabeti. ⁴ A. satthā.

⁵ B. santanunti D. san natun.

⁶ B. nitṭham gahāpetvā. ⁷ D. To-nā°

⁸ A. B. avijjahanatāya. ⁹ B. pavisati.

vihāresu uttarāya anudisāya ekasmim vihāre vasanto Varābhisamghanātho nāma thero Maṇikunḍalavatthum Marammabhāsāya akāsi.

Pacchimāya¹ anudisāya ekasmim vihāre vasanto eko thero Sattarājadhammavatthum Marammabhāsāya² akāsi.

Tasmiṇ ca kāle Bāḥ-maṃ-akyo Ācāra-akyo ti dvinnam bhikkhūnam ca lokadhammesu chekatāya dve vihāre katvā adāsi.

Te pana dve therā vedasatthakovidā pariyattipaṭipattisu pana mandā Ramaññaratthato āgata. Te pana theraparamparāya na gaṇenti porāṇā.

Kaliyuge tisattatādhi³ke³ navavassasate sampatte Mahāmunicetiyaassa puratthimadisābhāge cattāro vihāre kārāpetvā catunnam therānam adāsi.

Te ca therā tattha nisiditvā sāsanaṃ paggaṇhipsu.

Tasmim yeva kāle Badaravanavāsi nāma eko pi thero atthi. So pi pariyattivīsārado Chapadavaṃsiko. So ca thero yāvajivam yathābalaṃ sāsanaṃ paggaṇhitvā dutiya-bhave Calāṅganagare ekissā itthiyā kucchimhi paṭisandhim gaṇhi. Dasanāsaccayena kaliyuge cattāṇīsādhi⁴ke⁴ navavassasate sampatte budhavāre vijayitvā terasavassikakāle sāsane pabbajitvā pariyattin uggaṇhi. Sirikhettanagarindo rājā Sirikhettanagaram ānetvā Sirikhettanagare Sāmaṇero ti nāmena pākaṭo hutvā kaliyuge catuppaṇāsādhi⁴ke⁴ navavassasate sanipatte paṇṇarasavassikakale Vessantarajūta-kam kabyālaṃkāravasena bandhi. Paripuṇṇavīsativassakāle Sirikhettanagare yeva Sirikhettanagarindo Veravijayo nāma rājā anuggahetvā upasampadabhūmiyaṃ patitṭhahi⁴. Pacchimapakkhādhi⁴ke⁴ nāma rājā Sirikhettanagaram attano hatthagataṃ akāsi. Tasmiṇ ca kāle taṃ theram ānetvā Ratanapurānagare vasapesi. Sūrakittināmarañño kaniṭṭhabhātiko Erāvatinaditṭire catubhūmikavihāram kārāpetvā tassa therassa adāsi. Rāja ca Tipiṭakālaṃkāro ti nāma-laṅham adāsi.

¹ D. majhi^o ² A. B. omt.

³ Min: ādhikena.

⁴ B. patitṭhāti Min: patitṭhāhi.

Kaliyuge vassasahassee sampatte phaggunamāsassa punna-
miyam satthivassiko hutvā Tiriyaapabbatam gantvā araṇṇa-
vāsam vasi. Drevassādhike vassasahassee rājā tasmim
vihāraṃ kārāpetvā tass 'eva therassa adāsi. So pana
Tipitakālamkārathero Sirikhettanagare Navāṅgakandare
Pattalaṅkassa Atulavaṃsatherassa vamsiko. Sirikhettana-
gare Navāṅgakandare Suvannavihāre vasantassa tassa the-
rassa kittighoso sabbattha patthari. Jeyyapure Erāvati-
nāḍṭṭire Catubhūmikavihāre vasanakāle Aṭṭhasāliniya ādito
visati gāthānam samvannanam akāsi.

Sūrakittināmakassa kaniṭṭhabhātikassa yācanam ārab-
bha Yasavaḍḍhanavattum¹ ca akāsi. Tiriyaapabbate va-
sanakāle Vinayālamkāraṭīkaṃ akāsi. Pacchimapakkhādhī-
karaṇṇo kāle Mahāsaṃghanāthatheraṃ saṃgharājabhāve
thapesi.

So ca saṃgharājā ativiya pariyattivisārado. Tasmiṃ ca
kāle Ratanapurānagare pi Ariyālamkārathero nāma eko
atthi. So pana Tipitakālamkāratherena samaññanāthāmo
vayasū pi samānavassiko.

Tesu Tipitakālamkārathero gandhantarabāhussutattāhāne
adhiko, Ariyālamkārathero pana dhātupaccayavibhāgatāhāne
adhiko ti datthabbo. Pacchā pana Ukkamsikaraṇṇo kāle
te pi dve therā raṇṇo ācariyā hutvā sāsanaṃ paggaṇhimsu.
Tesu Ariyālamkārathero aparabhāge kalam karitvā tassa
therassa saddhivihārikassa Dutiya-Ariyālamkāratherassa
Rajamaṇicūlacetiyaṃ samipe Dakkhinavanārāmaṃ nāma
vihāraṃ kārāpetvā adāsi. Ukkamsiko nāma² rājā pana
jinasāsane bahūpakāro. So ca kaliyuge chanavutādhike
navavassasate rajjāṃ patto; rajjāṃ pana patvā Siridhammā-
sokarājā viya cattāri vassāni atikkamitvā muddhābhise-
kaṃ paṭiggahetvā³ Sirisudhammarājā-Mahādhipati ti nāma-
lañcham pi paṭiggaṇhi. Ekasmim pana samaye Hamsā-
vatīnagaraṃ gantvā tattha nisīdi. Atha Rāmaññaratthā-
vāsino evaṃ āhamsu: Marammikabhikkhū nāma pariyatti-
kovidā vedasatthaññuno natthi ti. Tam sutvā rājā

Catubhūmikavihāravasi¹therassa santikaṃ sāsanaṃ pesesi; Timsavassikā cattālisavassikā vā pariyattikovidā vedasatt²hañño bhikkhū Rāmaññaraṭṭhaṃ mama santikaṃ pesethā ti. Atha Catubhūmikavihāravasi³thero Tipiṭakālaṃkāraṃ Tilokālaṃkāraṃ Tisāsanālaṃkāraṃ ca saddhim timsamat⁴tehi bhikkhūhi pesesi. Hamsāvatīnagaram⁵ pana patvā Mo-dho-cetiyassa⁶ puratthimabhāge vihāre kārāpetvā tesam ādāsi.

Upasathadivasesu sudhammasālāyaṃ Rāmaññaraṭṭhava⁷sino pariyattikovide vedasatt⁸hañño saṇṇipātāpetvā tehi tihi therehi saddhim kathāsallāpam kārāpesi. Atha Rāmaññaraṭṭhava⁹sino bhikkhū evam āhaṃsu: Pubbe pana mayam¹⁰ Marammaratṭhe pariyattikovidā vedasatt¹¹hañño natthi ti maññāma. Idāni Maranmaratṭhava¹²sino ativiya pariyattikovidā vedasatt¹³hañño ti. Aparabhāge kaliyuge chanavutādhike navavassasate sampatte rājā Ratanapurana¹⁴garam paccāgacchi.

Te pi therā¹⁵ paccāgantukāmā Rāmaññaraṭṭhe padhāna¹⁶bhuta¹⁷ssa Tilokagarū ti nāmadhey¹⁸yassa mahātherassa santikaṃ vandanatthāya agamaṃsu.

Tadā Tilokagaruthero pi tehi saddhim sallāpam katvā evam āha: Tumhesu pana Tipiṭakālaṃkā¹⁹rathero paṭhamam²⁰ āvāsavihāram labhissati ti. Kasmā paṇa bhante evam avocā ti²¹ utte ayaṃ pana piṇḍāya caranto pi antarāmagge veluvettā²²dini labhitvā ga²³hetvā vihāre patisaṃkharanaṃ akāsi. Tasmāham²⁴ evam vadāmi. Loke vihāre patisaṃkharana²⁵silā bhikkhū si²⁶gham eva āvāsavihāram labhanti ti porānatherā āhaṃsū ti āha.

Te pi Ratanapurana²⁷garam paccāgacchimsu. Tilokagaru²⁸therassa vacanānurūpam eva Tipiṭakālaṃkā²⁹rathero sabba³⁰paṭhamam³¹ āvāsavihāram labhi ti.

Kaliyuge pana navavassūdhike vassasahas³²se sampatte rañño kaniṭṭho kalam³³ akāsi. Atha rañño putto ucca³⁴nagarabhojako³⁵ bālajanehi santhavaṃ katvā tesam vacaṇam

¹ A. S. corr. He-te² ² S. tepiṭakattherā.

³ A. Silogarumuti nāmadheyassa nāmatherassa.

⁴ S. Tam aham. ⁵ A. Uccanagara⁶to etc.

ādiyitvā paccūsakāle pitaram ghātetukāmo antepuram sahasā pavisi.

Rājā ca anaggham¹ muddikam gahetvā Nandajeyyena nāma amaccena Rājayodhena nāma amaccena ca saddhim aññataravesena nagarato nikkhamitvā Rajatavālukanadiṃ sampatto. Tasmiñ ca kāle eko sāmaṇero mātāpitūnaṃ gehe piṇḍapātaṃ ānessāmi ti khuddakanāvāya nadiyaṃ āgacchi. Atha taṃ sāmaṇeraṃ disvā rājā evam āha: amhe bhante paratīraṃ nāvāya ānehi ti. Sāmaṇero ca āha: Sace upāsaka tumhe paratīraṃ āneyyaṃ bhattakāle atikkameyyan ti. Atha rājā: Amhe yeva siḡhaṃ ānehi imaṃ muddikam dassāmi ti assūsetvā ānetuṃ okāsaṃ yāci.

Atha sāmaṇero karuññapattaṃ vacanaṃ sutvā paratīraṃ ānesi. Atha Catubhūmikavihāraṃ patvā tasmim vihāre therassa sabbam pi kāraṇaṃ ārocetva evam āha: Sace bhante amhe gaṇhituṃ² āgaccheyyam³ te nivārethā ti. Thero ca: Mayaṃ mahārāja samaṇā na sakkā evaṃ nivāretuṃ; evam pi eko upāyo atthi. Nisinnavihāravāsī thero pana gihikammesu ativiya cheko. Taṃ pakkosetvā⁴ kāraṇaṃ cintetuṃ yuttan ti. Atha taṃ pakkosetvā taṃ atthaṃ ārocetvā rājā idam avoca: Sace bhante amhe gaṇhituṃ āgaccheyyuṃ, atha kenacid eva upāyena te nivārethā ti. Atha so thero evam āha: Tena hi mahārāja mā kiñci soci mā bhāyi, vihāramajjhe sirigabbhaṃ pavisitvā nisidathā ti vatvā piṇḍāya ācarante bhikkhū sāmaṇere sannipātāpetvā visuṃ visuṃ: Daṇḍahatthā hutvā ekassa pi purisassa vihāraṃ pavisitū okāsaṃ mā dethā ti vatvā senaṃ viya brūhesi. Sāmantavihāresu pi vasante bhikkhū-sāmaṇere pakkosi. Tada kira āgantvā sannipātānaṃ bhikkhusāmaṇeraṇaṃ atirekasahassamattaṃ ahosi. Thero te vihāre dvārakoṭṭhakesu⁵ āgatamagge ca visuṃ visuṃ daṇḍahatthā hutvā ārakkhaṇatthāya ṭhapesi. Yathā vadḍhaki sūkaro vyagghassa⁶ nivāraṇatthāya visuṃ visuṃ sūkare samvidhāya

¹ A. anaggaṃ. ² A. bhaṇitūṃ.

³ A. B. āgaccheyya. ⁴ Min: pakkosāpetvā.

⁵ B. °guttakesu D. °kuḍḍa° Min: °koṭṭa°

⁶ A. vyaggyassa.

thapesi ti. Atha puttassa yodhā pi rājānam gahetum na sakkā¹. Bhikkhusāmaṇerānam gāravavasena balakkārena māretvā pavisitum na visahanti bhikkhusāmaṇerānam bāhullatāya ca.

Tasmim yeva samvacchare assayujjamāsassa kālapakkha-paṇcamito yāva kattikamāsassa kālapakkhapaṇcamī vihāre yeva rājā niliyitvā² nisīdi. Atha antepuravāsikā amaccā puttam apanetvā rājānam ānetvā rajje thapesum. Rājā ca puna rajjam patvā vihāre nisinnakāle mā bhāyi mahārāja tvam jinessati ti raṇṇo tacentassa vedasatthānūno ekassa bhikkhussa Ca-ñāḥkhum³ cetiyassa āsannaṭṭhāne ekam vihāram kārāpetvā adāsi. Dhammanandarājagurū ti nāmalañcham pi adāsi. Tassa pana vijātattṭhānabhūtam gāmaṃ nissāya Marammavohārena Ren-nat-ca-ka-ro-ḍa⁴ ti samaññā ahoṣi.

Rājā ca puna rajjam patvā tasmim yeva samvacchare kattikamāsassa kālapakkhacuddasamiyaṃ sabbe pi mahāthere nimantetvā rājageham pavesetvā⁵ piṇḍapātena bhojesi. Atha rājā evaṃ āha: Catubhūmikavāsī thero samparāyikatthāvaho⁶ ācariyo. Nisinnavihāravāsī thero pana diṭṭhadhammikattāvaho ti evaṃ Rajavamse vuttam. Porānapotthakesu pana: Catubhūmikavihāravāsī thero ekantasamaṇo ācariyo Nisinnavihāravāsī thero pana yodhāraho yodhakamme⁷ cheko ti rājā āhā ti vuttam. Rājā kira samparāyikattham⁸ anupekkhitvā⁹ dinnakāle Nisinnavihāratherassa na adāsi. Kadāci kadāci pana diṭṭhadhammikattam anupekkhitvā tassa visum adāsi ti; ettha ca yasmū Nisinnavihāravāsī thero raṇṇo bhayehi¹⁰ nivāraṇatthāya ārakkham akāsi na paresam vihetṭhanatthāya ānattikapayogo¹¹ ca na

¹ B. puttassa pi rājānam gahetum na sakkā yodhā pi.

² B. nilayitvā. ³ A. Chatṭha-khum.

⁴ B. Kā-ca-kā-rom A. Ta-caṃ-kā-ro-ñā.

⁵ S. D. A. B. pavisetvā.

⁶ A. B. °parāyikatt° D. °katthā maho.

⁷ S. A. Yodhāraho yeva kamme. ⁸ A. B. °attam.

⁹ B. anumapekkhitvā A. anapekkhitvā. ¹⁰ B. arehi.

¹¹ A. °yoge.

1. tasmā¹ natthi āpattidoso. Saddhātissaraṇṇo bha-
gehi nivāraṇattham arahantehi therehi katapayogo viya-
dattabho.

Catubhūmikavihāravāsi thero pana Khanitthipādagāme
jāto Arimaddanapure² Arahantatheraganapabhavo yattha
katthaci gantvā³ aññesaṃ bhikkhūnaṃ ācāraṃ yathābhūtaṃ⁴
jānitvā⁵ tehi catupaccayasambhogo na katapubbo antamaso
udaḥkam pi na pivatapubbaṃ⁶ taṃ taṃ tñānaṃ pi⁶ camma-
khaṇḍaṃ gahetvā yeva gamanasīlo. Ukkamsikarājā pana
Sirikhetthanagare Dvattaponkaraṇṇā kārāpita-cetiyaśaṇṭhā-
naṃ gahetvā Rājamaṇicūlaṃ nāma cetiyam akāsi. Tam
pana cetiyaṃ parimaṇḍalato tihatthasatapamānaṃ⁷ ubbe-
dhato⁸ pi ettakam eva. Tassa pana cetiyassa catūsu passesu⁹
cattāro vihāre kārāpesi; puratthimapasse Puvvavanārāmo
nāma vihāro, dakkhinapasse pana Dakkhiṇavanārāmo nāma,
pacchimapasse Pacchimavanārāmo nāma, uttarapasse Uta-
ravanārāmo nāma vihāro. Tesu catūsu vihāresu Uttara-
vanārāmo nāma vihāro asanipātaggīnaṃ dayhitvā¹⁰ vinassi.
Avasese pana tayo vihāre pariyattikovidānaṃ tiṇṇaṃ
mahātherānaṃ adāsi. Nāmalañchaṃ pi tesam adāsi.
Pacchimassa raṇṇo kāle yeva uttarapasse vihāraṃ kārāpesi.

Tasmaṃ pana cetiye chattaṃ anāropetvā yeva so rājā
devaṃ gato. Tesu pana catūsu vihāresu nisinnānaṃ
therānaṃ Dakkhiṇavanārāmavihāravāsi mahāthero Kaccā-
yanagandhassa atthaṃ chabbidhehi samvannaṇānāyehi
alamkaritvā Maramabhāsāya samvaṇṇesi. Pacchima-
vanārāmavihāravāsi thero pana Nyāsassa samvaṇṇanaṃ
chahi nāyehi alamkaritvā akāsi.

Kaliyuge dasavassādhike sahasse sampatte tassa raṇṇo
putto Sirinandadhammarājā - Pavarādhipatirājā rajjaṃ
kāresi. Pituno rājagehaṃ bhinditvā vihāraṃ kārāpetvā
Tilokālamkāraṣṣa nāma mahātherassa adāsi. Ariyālam-

¹ A. kasmā. ² Min: corr. °nagare.

³ D. ācārajātābhūtaṃ. ⁴ A. jānetvā.

⁵ A. na pivatapubba. ⁶ A. tñānaṃ ti.

⁷ Min: corr. parimānaṃ. ⁸ A. pubbedhato.

⁹ A. B. vassasu. ¹⁰ Min: dayhitvā.

kāraṭhero ca nāma Tipitakalampkāraṭherena samaññanathā-
massa² Ariyalampkāraṭherassa sisso ti daṭṭhabbo.

Ayañ c'attho hetthā dassito. Jeyyapuro catubbūmika-
Atulavihāraṃ kāraṭevā Dāṭhānāgarājagurutherassa adāsi.

So ca thero Niruttisāramañjūsam nāma Nyāsasaṃvappa-
nam akāsi.

Kaliyuge dvādasādhike vassasahassee sampatte phagguṇa-
māse sotāpannā nāma ārakkhadevatā aññattha gamissāmā
ti āhamsū ti nagarā supinaṃ passantā hutvā bahū sanni-
patitvā devapūjaṃ akamsu. Devatānaṃ pana saṃkamanam
nāma natthi; pubbanimittam ev' etan ti daṭṭhabham.

Tasmiñ ca kāle Cīnarañño³ yodhā āgantvā Maramma-
raṭṭham dusesum. Sāsanaṃ abbhapaṭicchanno viya cando
dubbalam ahosi.

Kaliyuge terasādhike vassasahassee sampatte tassa rañño
kaṇiṭṭho Mahāpavaradhammarāja-Lokādhīpati nāma rāja
rajjam kāresi. Tasmiñ ca kāle lokasaṃketavasena puññaṃ
maṇḍaṃ bhavissatī ti vedasatthaññuhi ārocitattā lokasaṃ-
ketavasena⁴ eva⁵ abhinavapuññuppadanaṭṭhaṃ Khandhavāra-
geham kāraṭevā tāvakālikavasena saṃkamitvā nisīdi.
Tato aparabhūge Uttarageham bhinditvā tasmim yeva
thāne vihāraṃ kāraṭevā ekassa mahātherassa adāsi.

Dakkhinageham pana nagarassa puratthimadisābhāge
vihāraṃ kāraṭevā Aggadhammālampkāraṭherassa adāsi.
So ca thero Kaccāyanagandhassa ca Abhidhammattha-
saṃgahassa c'eva Mātikā-Dhātukathā-Yamaka-Paṭṭhānānañ
ca attham Marammabhāsāya yojesi.

Uparājā ca mahāsetuno pamukhe thāne Sovannamaya-
vihāraṃ⁶ kāraṭevā Uttaragehavihāravāsitherassa ante-
vāsikassa Jinārāmatharassa adāsi. Tasmim yeva thāne
nānāratanaṭṭhitraṃ vihāraṃ kāraṭevā tass'eva therassa
antevāsikassa Guṇagandhatherassa adāsi.

So pana thero Khyanaḥ-tvaṃ gāme vijāto⁷ vaye pana
sampatte Ratanapuranaḡaraṃ gantvā pariyattim uggaṇḡhitvā

² A. samaññanathāmaṣṣa.

³ A. Khinarañño B. corr. Min: corr. khinā^o

⁴ A. saṃkheta^o ⁵ Min: Sovannamahā^o ⁶ B. pi jāto.

tatō puna nivattitvā Padumanagare¹ Badaragāme² nisīditva pacchā Khya-ñāḥ-tvaṃ -gāme catūhi paccayehi kilamato hutvā vasi. Tasmiṇ ca kāle tasmim gāme Mokkhassa nāma purisassa santike ekaṃ anagghaṃ maṇim rājā labhitvā ativiya³ mamāyi. Khya-ñāḥ-tvaṃ Mokkaṃaṇi ti pākaṭo ahosi.

Atha Uttaragehavihāravāsi thero āha: Khya-ñāḥ-tvaṃ gāmake na maṇi yeva anagghaṃ atha kho eko pi thero Guṇagandho nāma pariyattikovidō anaggho yevā⁴ ti.

Atha taṃ sutvā rājā taṃ pakkosetvā catūhi paccayehi upatthambhetvā pūjam akāsi.

Sahassorodhagāme Guṇasāro nāma thero Palipagāme Sujāto nāma thero ca Guṇagandhattherassa sissā yeva ahesuṃ.

Ekasmiṇ ca kāle Tiriyapabbatavihāravāsi mahāthero bhikkhusaṃghamaṃjhe Aggadhammālaṃkāratheraṃ kilāna-vasena evaṃ āha: Amhesu āvuso antaradhāyamānesu⁵ tvaṃ loke eko gandhakovidathero bhavissati⁶ maññe ti. Atha Aggadhammālaṃkāro evaṃ āha: Tumhesu bhante antara-dhāyamānesu mayāṃ gandhakovidā na bhaveyyāma; ko nāma puggalo loke gandhakovidō bhavissati ti. Porāṇa⁷ potthakesu pana Ariyālaṃkāratthero: Na nu pan' idāni⁸ mayāṃ gandhakovidā na tāva bhavāmā ti evaṃ āhā ti vuttaṃ. So Aggadhammālaṃkārathero yeva raññā yācito Rājapaṇsasamkhepaṃ pi akāsi. So pana thero amacca-putto. Ekasmiṇ ca kāle hināyavattako⁹ eko mahā-amacco rañño santikaṃ attanā upaladdhaparibhogaṃ sabbhaṃ ga-hetvā vihāraṃ āgantvā Aggadhammālaṃkāratherena saddhim sallāpaṃ akāsi. Sallāpaṃ pana katvā sabbhaṃ paribhogaṃ therassa dassetvā: Sace bhante tvaṃ gihī bhaveyyāsi ettakaṃ paribhogaṃ labhissasi ti⁹ āha. Thero pi evaṃ āha: Tumhākaṃ pana ettako paribhogo amhākaṃ

¹ B. Bhadunagare A. Baṇḍa^o S. corr. Baddha^o

² Min: Padara^o ³ A. B. D. ativa.

⁴ A. anaggho vido yeva.

⁵ A. B. antaradhārayamānesu. ⁶ Min: bhavissasi.

⁷ B. na nu padāni. ⁸ A. B. hināyavattako.

⁹ All MSS. labhissati ti.

dissati na dhammānuloman ti ovādam abhiñham adāsi. Pāli-aṭṭhakathādisu āgatavinicchayaṃ dassetvā ekam pi gandham akāsi.

Atha ekamsikaganikā bhikkhū taṃ gandham rañño santikaṃ pavesimsu¹ dosāvikanatthāya. Tasmiṃ ca kāle rājā evarūpaṃ supinaṃ passi. Sakko hi devarājā setavattam² nivāsetvā setālamkārehi alamkaritvā se³akusumāni pilandhitvā rañño santikaṃ āgantvā evam āha: Aparantaratthe hi mahārāja Nammāda³-nāditire pādacetiye bahūni tipāni utthahitvā aññamaññaṃ mūleṇa mūlaṃ khandhena khandhaṃ pattena pattaṃ sambandhitvā paṭicchadetvā tṭhitāni. Tāni pana pubbarājuhi yathābhūtaṃ ajānantehi avisodhitāni, idāni pana tayā yathābhūtaṃ jānantena parisuddhaṃ kattukāmena visodhitabbāni. Tattha ca eko bhikkhu āgantvā upadesanayaṃ dasseti ti⁴.

Evam pana supinaṃ passitvā Nandaṃālaṃ nāma therapaṃ pakkosāpetvā Ratanapuranagarassa usannatthāne⁵ udakakalanatthāya kārāpīte rājagehe vasāpesi.

Atha thero sāmaṇerānaṃ gāmapavesanakāle pārupanavasena pavisitabban ti pāli-aṭṭhakathā-ṭikā-gandhantarehi rājānaṃ jānāpesi. Yathā Mahā-Moggaliputta-Tissathero Siridhammasokarājūnaṃ sammāvādan ti⁶. Atha rājū: Paricitapāramipūññasambhāro⁷ mahāñño jānāsi pārupanavādo yeva pāli-aṭṭhakathā-ṭikā-gandhantaresu āgato, ekamsikavādo pana tesu katthaci pi na āgato ti. Evam pana jānitvā rañño gehe dve pakkhe there sannipātāpetvā attano attano vādaṃ kathāpesi.

Atha ekamsikatherā evam āhamsu: Tumhākaṃ pārupanavādo kattha⁸ āgato ti. Tadū pārupanatherā: Parimaṇḍalaṃ pārupiessāmi ti ādinā nayena pāli-aṭṭhakathā-ṭikā-gandhantaresu pārupanavādo āgato ti āhamsu. Tato pacchā pārupanatherā evam āhamsu: Tumhākaṃ pana ekamsikavādo kattha āgato ti.

¹ B. *corrects to* pesimsu.

² A. sveta°

³ S. A. Mammāda°

⁴ B. D. dassati ti.

⁵ A. esantatthāne.

⁶ B. dhammavādan ti.

⁷ A. paramitapūññaṃ bhāro.

⁸ A. tattha.

Tadā te ekamsikatherā advāragharam pavitthakālo viya rattibhāge mahāvanamagge gamanakālo viya ca hutvā kiñci vattum¹ na sakkū; mukham nāma kathanatthāya bhuñjanatthāya hoti ti vuttattā yaṃ vā taṃ vā vadantā pi rājānaṃ āradhetum na sakkhimsu.

Rājā ca therāṃ nissāya vinaye kosallatāya pāliyaṃ idiso yeva āgato atthakathādisu idiso yevā ti vatvā: Tumhākaṃ ekamsikavādo pāli-atthakathā-tikā-gandhantaresu na dissati. Evam pi samānā kasmā idisaṃ vattam² akamsū ti pucchi. Atha te ekamsikatherā catuhatthagabbhe saha bhaṇḍena gahitacorā³ viya manussehi gahitakākū viya kiñci vattum asakkuneyyatāya sabbadisāsu oloketvā yeva: Amhākaṃ cārittam pāli-ādisu na diṭṭhapubbaṃ. Atha kho pana ācariyapavenivasena eva carimbhā⁴ ti vatvā parājayaṃ patvā pārupanapakke yeva pavisisu ti. Rājā ca ito paṭṭhāya bhikkhū pārupanavattam eva kārapetum sāmaṇe-rānaṃ ovaḍantū ti rājānaṃ ṭhapesi.

Tato paṭṭhāya ekamsikapakkhā therā aruṇuggamanakāle kosiya⁴ viya sīsaṃ utthahitum na sakkā ti.

Lokasarabhū-mahācetiyaṃ puratthimadisābhāge dvihi pāsādehi alampkatam catubhūmikaṃ Bhūmikittivirāmaṃ nāma⁵ vihāraṃ kārapetvā Nandanālatherassa adāsi. Narindābhiddhaja mahādharmarājādhirājagurū ti nāmalañcham pi adāsi.

✱ So pana therā Chapadayaṃsiko ti datthabbo. Abhinavopasampannakāle yeva Vinayavinicchayassa Suttasam-gahassa Mahāvaggatthakathāya ca atthayojanaṃ Maramma-bhāsāya akāsi. Sāsanasuddhidīpikaṃ nāma gandham pi akāsi ti.

Tato pacchā kaliyuge te cattāṭṭhāsādhike vassasate sahasse sampatte phaggunamāsassa kālapakkha-pannarasamiyaṃ Ratanasikhamāpakassa rañño majjhimaṃputto rājānaṃ kāresi.

¹ D. A. vatthum.

² A. Min: vatthum D. bhassam.

³ A. S. sahodḍhanagahita° Min: sahodḍhena.

⁴ A. kāle re kosiya.

⁵ B. Bhūmikittivihāraṃ nāma.

Tadā rājā evaṃ cintesi: Ekamsikapārupanāvasena uppanno vivādo pubbesaṃ rājūnaṃ¹ kāle vūpasamitum² na sakkā Siripavarasudhammamahārājindāhipatino kāle pi rājagehe sannipātāpetvā³ rāṇño sammukhe⁴ kathāpitattā⁵ vissatthēna⁶ kathetum okāsassa aladdhattā⁷ yathākāmaṃ vattum avisahattā⁸ parājayo ahoṣi ti lesaṃ odditum⁹ okāso bhaveyya; mayhaṃ pana kāle idisaṃ akatvā tesāṃ tesāṃ therānaṃ vihāre dūtaṃ pesetvā sakasakavādaṃ kathāpessāmi¹⁰. Evaṃ hi sati te te therā vissatthā¹¹ hutvā kathessanti ti.

Evaṃ pana cintetvā antoyudhanāyakaṃ amaccaṃ padhānaṃ katvā tesāṃ tesāṃ therānaṃ santikaṃ gantvā ārocāpesi: Sakasakavādaṃ vissatthā hutvā vadathā ti. Atha ekamsikagaṇikā therā: Amhehi vuttavacanāṃ pāli-ādīsu na dissati. Atha kho pana ācariyapavenivāsen¹² eva mayhaṃ carimhā ti anujānimsu.

Mahārājā ca: Evaṃ therānaṃ anujānane sati kiñci kattabhaṃ natthi. Idāni parimaṇḍalaṃ suppaṭicchanna¹³ sikkhāpadāni avikopetvā sūmaṇerā gāmaṃ pavisantū ti rājalekhaṇaṃ¹⁴ tattha tattha pesesi.

Aparabhāge pana Sahassorodhagāmato upasampadāvasena¹⁵ sattavassikaṃ Nāṇaṃ nūma bhikkhuṃ ānetvā Antoyudhavihāraṃ nāma kārūpetvā tassa adāsi. Nāṇa-bhisāsanadha¹⁶ jamahādhammarājagurū ti nāmalañchaṃ pi adāsi.

Atha rāṇṇā yācito¹⁷ Rājābhisekagandhaṃ parisodhetvā Marammabhāsāya atthaṃ yojesi.

Aparabhāge bhagavā dharamāno¹⁸ yeva āgantvā catunnaṃ yakkhānaṃ dametvā tehi dinnāṃ maṃsodanaṃ¹⁹ paṭigga-hetvā Pabbatasāmantadesaṃ gantvā paribhuñjitva taṃ thānaṃ oloketvā sitaṃ pātvakāsi.

¹ D. pubbe samgharājūnaṃ. ² A. upasamitum.

³ D. pamukhe. ⁴ D. tathā pi¹⁰

⁵ S. visagatthēna D. visatthēna. ⁶ D. S. otthā.

⁷ D. otthitum Min: oddhitum. ⁸ oṃa.

⁹ D. visatthā. ¹⁰ Min: rājā lekhaṇaṃ.

¹¹ A. vassena. ¹² A. rāṇṇo jāto.

¹³ A. dharamāne. ¹⁴ D. pi sodanaṃ.

Atha Ānandathero kāraṇaṃ pucchi. Anāgate kho Ānanda imasmiṃ dese mahānagaraṃ bhavissati, cattāro ca ime yakkhā tasmīṃ nagare rājāno bhavissantī ti vyākāsi.

Yathāvyākatanīyāmen' eva kaliyuge catucattāḷisādhike vassasate sahasse ca sampatte māghamāsassa kālapakkha-dvādasamiyaṃ aṅgāravāre Uttaraphagguṇinakkhattena¹ yoge Amarapuraṃ nāma mahārājaṭṭhānīnagaraṃ māpesi.

Siripavaraviḷayānanta - Yasatribhavanādityādhipatipaṇḍi-tamahādhammarāja² ti nāmalāñchaṃ pi paṭiggaṇhi.

Aggamahesiyā kārapitaṃ Jeyyabhūmivihārakittināma-kaṃ vihāraṃ Guṇābhilaṃkārasaddhammamahādhammarājādhirājagurutherassa³ adāsi. So La-khaṃ-khum-kha-rā-to⁴ iti vuccati. Kanninagarabhojakāya⁵ rājakaññāya kārapitaṃ Ramanīyavirāmaṃ nāma vihāraṃ Guṇamunindādhipatimahādhammarājātīrājagurutherassa adāsi. So Mārilam-ka-khā-rā-to⁶ iti vuccati uparañño deviyā kārapitaṃ Maṅgalādhirāmaṃ⁷ nāma vihāraṃ Tipiṭakasaddhammasāmima-hādhammarājādīrājagurutherassa adāsi.

So Khum-tā-kha-rā-to⁸ iti vuccati. Majjhimagehavāsī-deviyā kārapitaṃ Maṅgalāvāsātulaṃ nāma vihāraṃ Nāna-jambudīpa-anantadhajamahādhammarājādhirājaguruthera-ssa⁹ adāsi. So Maṃ-gaṃ-kha-rā-to iti vuccati. Ime paṇa cattāro mahāthere saṃgharājaṭṭhane ṭhapesi.

Uttaragehavāsīdeviyā kārapitaṃ Maṅgalabhūmikittim nāma vihāraṃ Kavindābhisaddhammavaradhajamahādham-marājagurutherassa¹⁰ adāsi. So Nō-nā-kha-na-kha-rā-to¹¹ iti vuccati.

¹ A. °phalguniṃ° Min: uttarā°

² B. °kri° D. °ānanda-yasatribhavanādityādi-patipandito° Min: maṇḍito.

³ B. °rājā ti rājaguru°

⁴ D. To-ma-nā-ṭa-ñi-ja-rā-to B. Yo-maṃ-da-khum-cha-rā-toṃ A. Yo-kha-khum-kha-ra-to.

⁵ D. °kāra Min: bhojanāya.

⁶ D. Meta-mātula-u-cha-ra-to.

⁷ B. Maṅgalāvirāmaṃ D. °vihāraṃ.

⁸ B. Maṃ-Charātoṃ D. Chum-thāḥ-cha-rā-to.

⁹ D. °Ānanda° ¹⁰ B. D. °dharadhaja°

¹¹ D. Nō-nā-ka-na-cha-rā-no.

Sīrikhettanagarabhojakena rājakumāreṇa kārāpitam Atulabhūmivāsaṃ¹ nāma vihāraṃ Kavindābhisaddhammapavaramahādhammarājagurutherassa adāsi. So² Ne-no-khe-rām-to³ iti vuccati.

Anto-amaccena⁴ ekena kārāpitam vihāraṃ Nāṇalamkārasaddhammadhajamahādhammarājagurutherassa adāsi. So Kham-ga-taṃ-khā-ram-to⁵ iti vuccati.

Vāmabalanāyaken⁶ amaccena kārāpitam vihāraṃ Paramasīrīvamsadhajamahādhammarājagurutherassa⁷ adāsi. So Ma-tiḥ-kha-rām-to⁸ iti vuccati.

Dhammavinicchakena⁹ eken¹⁰ amaccena kārāpitam vihāraṃ Kavindasāradhajamahādhammarājādhirājagurutherassa¹⁰ adāsi. So Lo-kam-pa-naṃ-ram-to¹¹ iti vuccati.

Icevaṃ pariyattikovidūnam anekānaṃ mahātherānaṃ saddhiṃ nāmalañchena vihāraṃ datvā anuggahaṃ akāsi. Yasmā pana sabbesam therānaṃ nāmaṃ uddharitvā viṣuṃ viṣuṃ kathite ayaṃ Sāsanaṃ vamsapadīpikakathā atipapañcā¹² bhavissati tasmā idha ajjhipekkitvā¹³ vattabbam¹⁴ eva vakkhāmi¹⁴.

Pacchābhāge cattāro mahāthera jāṇudubbalatāya yathā-kāmaṃ sāsanaṃ visodhetuṃ na sakkhissanti ti maññitvā puna attha-there etehi catūhi mahātherehi saddhiṃ sāsanaṃ visodhāpetuṃ samghanāyakaṭṭhāne ṭhapesi, seyyathidaṃ: Kavindābhisaddhammapavaramahādhammarājaguruthero, Tīpīṭakālamkāradhajamahādhammarājaguruthero, Cakkindā-

¹ B. 'bhūmi vā nāma.

² D. S. A. B. Yo.

³ D. Re-to-che-rā-to B. Nā-to-nā-kha-rā-toṃ.

⁴ Min: corr. ante°

⁵ D. Cha-nā-te-ja-rā to B. Cham-ta-cha-rā-toṃ.

⁶ D. Gamabala°

⁷ D. Marama° S. Pavara°

⁸ D. Mi tiḥ cha rā to B. Ma-tiḥ-cha-rā-to.

⁹ B. 'vinicchikena. ¹⁰ A. Kabintha°

¹¹ D. Lo-kam-ha-ka-nāḥ-cha-rā-to B. Lo-kam-ha-nā-ka-nāḥ-cha-rā-toṃ.

¹² S. A. omīti ati.

¹³ S. A. ajjupekkitvā.

¹⁴ A. B. vakkhāmi ti.

bhidhajamahādhammarājaguruthero, Parimasirivamsadhammahādhammarājaguruthero, Janindābhipavaramahādhammarājaguruthero¹, Mahānānābhidhajamahādhammarājaguruthero², Nānālamkārasaddhammadhajamahādhammarājaguruthero, Nānābhisāsanadhajamahādhammarājaguruthero ti.

Atha arahā pi samāno nissayamuccakaṅgavikalo vinā nissayācariyena vasitum na vaṭṭati ti³ jānitvā nissayācariyapahonakānaṃ therānaṃ nissayaṅgāni nissayamuccakārahānaṃ⁴ nissayamuccakaṅgāni paripūrāpetvā nissitakānaṃ nissayam gaṇhitvā va nisīdāpesi.

Tato pacchā kaliyuge paññāsādhike vassasate sahasse ca sampatte Nānābhisāsanadhajamahādhammarājagurutheraṃ yeva ekaṃ saṃgharājatṭhāne tṭhāpesi. Tato paṭṭhāya so yeva eko saṃghanāyako hutvā sāsanaṃ visodhesi⁵.

Tato pacchā ekapaññāsādhike vassasate sahasse sampatte phaggunamāse Mahāmunicetiyassa dakkhinadisābhāge dvihi itṭhakamayehi pākārehi parikkhittam⁶ pañcabhūmikaṃ Asokārāme Ratanabhūmikkittim nāma vihāraṃ atimahantaṃ kārapetvā Nānābhisāsanadhajamahādhammarājagurutherasa adāsi.

Nānābhivamsadhammasenāpatimahādhammarājādhirājagurū ti nāmalañcham pi puna adāsi. Tato aññāni Jeyyabhūmivihārakittimaṅgalavirāmādayo aneke pi vihāre tass' eva adāsi.

So pana tesu vihāresu vārena nisīditvā pariyattim vācesi, Ubhatovibhaṅgāni pi vācuggataṃ akāsi, niccaṃ yeva ekūsanikadhutaṅgaṃ samādiyi.

So pana thero upasampadavasena⁷ pañcavassiko hutvā pubb' eva saṃgharājabhāvato Peṭakālamkāraṃ nāma netti-samvaṇṇanaṃ abhinavāṭikaṃ akāsi. Atṭhavassikakāle saṃgharājā ahosi. Saṃgharājā hutvā Sādhujjanavilāsiniṃ nāma Dīghanikāyāṭikaṃ akāsi.

¹ Min: Janindātri°

² A. Nānābhisāsaṇa° D. Nānābhisāsaṇa Min: Nānābhīṇṇa°

³ A. vaṭṭhati. ⁴ D. °kānaṃ. ⁵ Min: visodhaya.

⁶ B. paṭikkhittam. ⁷ B. °vassena.

Ariyāvamsālamkāraṃ nāma gandhañ ca akāsi. Mahā-
dhammaraññā¹ yācito Jātakatthakathāya atthayojanaṃ,
Catusāmaṇeravatthum, Rājovādavatthum², Tigumbathomā-
naṃ³, Chaddantanāgarājupattikathaṃ, Rājādhirājavilāsiniṃ
nāma gandhañ cā ti evaṃ ādayo pi akāsi.

Kaliyuge pana dvāsattādhike vassasate sahasse ca
sampatte Sihaḷadīpato Ambagahapatisso⁴, Mahādhampo⁵,
Kocchagodho⁶, Brāhmaṇavattho, Bogaṇavattho⁷, Vātura-
gammo ti ime cha sāmaṇerā dasa dhātuyo dhammapaṇṇā-
kāratthāya ānetvā Amarapuraṃ nāma mahārājattāhāni-
nagaraṃ āgatā saddhiṃ ekena upāsakena.

Atha Nānābhivamsadhammasenūpatimahādhammarāja-
dhirājagurunā⁸ saṃgharaññā, upajjhāyena Kavindabhi-
saddhammadharadhajamahādhammarājagurutherena, Janin-
dābhidhajamahādhammarājagurutherena, Munindaghosa-
mahādhammarājagurutherenā ti evaṃ ādihi rājagurutherehi
kammavācācariyehi Hatthirajjasuvanṇaguhāsīmāyaṃ⁹ upa-
sāmpadakkammaṃ kāraṇesi. Upāsakañ ca sāmaṇerabhūmi-
yaṃ patitthāpesi. Tato pacchā ca anekavāraṃ āgatānaṃ
bhikkhūnaṃ puna sikkhaṃ gaṇhāpesi sāmaṇerānañ ca
upāsāmpadakkammaṃ kāraṇesi upāsakānañ ca pabbajja-
kamman ti.

Aparabhāge pana kaliyuge cha cattālīsādhike vassasate
sahasse ca sampatte pīṭu rañño ācariyapubbo Atulo nāma,
thero cīvarapaṭaḷaṃ uparisaṃghāṭiṃ urabandhanavattham
bandhitabban ti Cūḷagaṇṭhipade vuttattā sāmaṇerānaṃ
gūmapavesanakāle¹⁰ ekamsaṃ uttarāsamaṃ¹¹ katvā ura-
bandhanavattham¹² bandhitvā yeva pavisitabban ti dāḷhaṃ
katvā rañño santikaṃ lekhaṇaṃ pesesi¹³. ✓

¹ A. °rañño. ² A. Rājovādana°

³ A. Tigumbhatemaṇaṃ Min: Tīraṃbhatigumba° D. Ti-
raṃbhava bhamaṇaṃ.

⁴ A. Ampagahapatiso sā B. Ambagahatisso.

⁵ D. B. °dampo. ⁶ A. Kocchagodho.

⁷ A. B. Brāhmaṇavattho D. Bhogahavattovanno.

⁸ A. °Dhammasenādhīpati° ⁹ D. Hatthirajju°

¹⁰ Min: pavisaṇa° ¹¹ A. °samaṃham° ¹² B. vattaṃ.

¹³ A. lekhaṇaṃ pavesesi Min: lekhaṇaṃ pavesesi.

Atha rājā tam sutvā mahāthere sudhammasabhāyaṃ sannipatāpetvā Atulatherena saddhim sākacchaṃ kārāpesi. Atha Atulathero civarapaṭaḷaṃ uparisamghāṭim katvā urabandhanavattham bandhitabban ti Cūlaganṭhipade āgatapāṭham dassetvā sāmaṇerānaṃ gāmapavesanakāle ekamsaṃ uttarāsangam katvā urabandhanavattham bandhitvā pavisitabban ti āha.

Atha mahātherā naṃ¹ pucchimsu: Īdiso adhippāyo aññattha dissati vā mā vā ti.² Atha Atulathero evam āha; Aññattha pana idiso adhippāyo na dissati ti. Evam hotu ayaṃ gandho kena kenā ti Sihaḷadīpe Anurādhapurassa dakkhiṇadisābhāge Pokkantigāme³ arahantēna Moggallānatherenā ti. Ayaṃ attho katham jānitabbo ti. Piṭakattayalakkhaṇagandhe āgatattā ti. Ayaṃ ca Piṭakattayalakkhaṇagandho kuto laddho ti. Buddhaghosatherena kira Sihaḷadīpato ānitattā tato laddho. Ayaṃ hi gandho Sihaḷadīpato attanā ānitesu gandhesu asuko gandho asukena therena kato ti viññāpanatthāya Buddhaghosatherena kato. Idānāyaṃ⁴ gandho amhākaṃ hatthe samvijjati ti. Sace idānāyaṃ⁵ gandho tumhākaṃ hatthe samvijjati amhākaṃ dasseti ti. Passath' āvuso ayaṃ amhākaṃ hatthe⁶ gandho ti dassesi⁷. Atha mahātherehi samgharājapamukhehi tasmiṃ gandhe pi dassite⁸ Vinayaganṭhipadaṃ Sihaḷadīpe Parakkamabāhurañño kāle Moggallānathero akāsi ti āgatam⁹ na Cūlaganṭhipadaṃ Sihaḷadīpe Anurādhapurassa dakkhiṇadisābhāge Pokkantigāme arahā Moggallānathero akāsi ti. Atha therā evam āhaṃsu: Kasmā pana Piṭakattayalakkhaṇagandhe anāgatam pi āgatam viya katvā musā vadatha. Nanu tumhākaṃ pi ekamsikabhikkhūnaṃ musāvādasikkhapadaṃ atthi ti. Atha Atulathero uttarim vattum asakkuṇeyyattā luddakassa vākare bandhe migo¹⁰

¹ A. B. D. tam. ² A. Pokkhanti^o

³ Min: gandhe D. tattha.

⁴ A. and Min: omit from idānāyaṃ (1st time) to gandho ti dassesi.

⁵ A. B. S. passite. ⁶ A. D. S. āgatā.

⁷ Min: bandhamigo.

viya bandhamāno¹ hutvā atthāsi; sahodḍhena gahito² viya
coro sahamusāvādakammena so thero gahito ahosi ti.

Idam³ imassa atthassa avibhāvatthāya⁴ vatthu.

Imasmim kira raṭṭhe eko janapadavāsi puriso kenacid
eva karanīyena Amarapuram nāma mahārājatthānīnaga-
ram āgacchi. Āgantvā ca paccāgatakāle⁵ antarāmagge
pātheyyam khayam ahosi. Ath' assa etad ahosi⁶: Idāni
mama pātheyyam khayam. Imasmim kira raṭṭhe Sahasso-
rodhagāme Laddhavarō nāma mahāseṭṭhi sabbattha bhūta-
le ativiya pākato. Tassāham nāti ti vañcetvā kathessāmi.
Evam sati tena mahāseṭṭhinā mittasanthavam kātum te te
gāmikā manussā mama bahu lābham dassayissanti⁷. Tadā
pātheyyena akiccho⁸ bhavissāmi ti. Evam pana cintetvā
antarāmagge sampattasampattagāmesu mahābhogānam
geham vicinetvā mahābhogānam santikam pavisitva kathā-
sallāpam akāsi.

Atha te te gāmikā: Tvam kuto āgato kuhiṃ gamissasi
kassa nāti ko vā tvaṃ ti pucchimsu. Amarapuramahā-
rājatthānīnagarato āgato Sahassorodhagāmaṃ gamissāmi;
Sahassorodhagāme Laddhavarassa nāma mahāseṭṭhino
jāmātā Dhanavaḍḍhako nāmāhan ti āha.

Atha te te gāmikā Laddhavarena mahāseṭṭhinā mitta-
santhavam kātum nānābhoganehi bhojesum, aññehi pi
bahūhi paṇṇākārehi saṃgaham akāmsu. Iminā va nayena
sampattasampattagāmesu vañcetvā attano guṇam kathetvā
addhānamaggaṃ tari. Pacchā pana Sahassorodhagāmaṃ
sampatto, so Sahassorodhagāmaṃ na sampattapubbo
Laddhavarō mahāseṭṭhi tena na diṭṭhapubbo; Sahassorodha-
gāmaṃ sampatte yeva ayam kin nāma gāmo ti apucchitvā
yeva tasmim gāme mahābhogatarassa mahāgeham vicinanto
tass' eva Laddhavarassa seṭṭhino mahantaṃ geḥam pas-
sitvā⁹ Laddhavarassa seṭṭhino santikam pavisitvā tena
saddhiṃ kathāsallāpam akāsi.

¹ B. phandamāno. ² D. banda° B. sahodḍena.

³ A. Idha. ⁴ A. avibhāvatthāya. ⁵ A. pacchā°

⁶ Min: omits. ⁷ S. D. A. B. dassissanti.

⁸ Min: corr. to pātheyye na atikiccho. ⁹ Min: omits.

Atha mahāsetthi tam pucchi: Tvaṃ kuto āgato kuhiṃ gamissasi kassa ñāti ko vā tvaṇ ti.

Amarapuramahārājaṭṭhānīnagarato sāmi āgato, Sahassorodhagāmaṃ gamissāmi, Sahassorodhagāme Laddhavarassa nāma mahāsetthino jāmātā Dhanavaḍḍhako nāmāhan ti ūha.

Atha mahāsetthi tassa mukhaṃ ujum oloketvā: Ayaṃ mānava Sahassorodhagāmo yeva, ahaṃ pi Laddhavarō nāma mahāsetthi; mama dve dhītaro santikā pi sasāmikā¹ yeva honti, idāni tā sakasakasāmikānaṃ yeva santike vasanti. Na tvaṃ kadāci mayā diṭṭhapubbo kena kāraṇena kuto āgantvā mama jāmātā bhīvasi ti pucchi.

Atha so manussehi anubandhiyamāno viya migo sakalam pi kāyaṃ phandāpetvā² kiñci vattabbaṃ vacanaṃ ajānitvā³ aladdhapatiṭṭhānatāya evaṃ sati kuto āgato kuhiṃ gamissāmi kassa ñāti ko vā ahaṇ ti idāni na jānāmi sabbadisā sammuyhāmi. Khamāhi mama aparādhaṃ; ito paṭṭhāya yāvajjivitapariyosānā na vañcessāmi vañcetum⁴ na visahāmi idāni ativiya bhāyāmi mā kiñci daṇḍakammam karohi ti vatvā vegena utthahitvā palāyi ti.

Icevvaṃ Atulathero dummukho hutvā yaṃ vā taṃ vā mukhārūlhaṃ vilapitvā saṃghamajjhe nisīdi.

Ayaṃ Atulatherassa paṭhamo parājayo. ✓

Tato pacchā khalitvā⁵ kuddame patitaṃ purisaṃ puna upari akkamantā viya puna mahātherā⁶ evaṃ pucchimsu: Ayaṃ bhante tava Cūḷagaṇṭhipadaṃ nāma tisu Vinaya-mahāṭikāsu sādha-kavasena dassitaṃ Cūḷagaṇṭhipadaṃ udāhu aparāṇ ti.

Tisu Vinayamahāṭikāsu sādha-kavasena dassitaṃ Cūḷagaṇṭhipadaṃ yeva idaṇ ti. Evaṃ sati kasmā tava Cūḷagaṇṭhipade yeva vuttaṃ hi Vajirabuddhiṭikāyaṃ vuttaṃ hi Sārattadhipanīṭikāyaṃ tathā hi vuttaṃ Vimativinodanīṭikāyaṇ ti. Tāsaṃ Vinayamahāṭikānaṃ pacchā hutvā tā tisso Vinayamahāṭikāyo sādha-kavasena dassitā⁷ ti. Evaṃ

¹ Min: santi tā pi sasāmikā. ² S. A. B. bandhāpetvā.

³ B. ājānitvā. ⁴ A. mañcetum. ⁵ A. kalitvā.

⁶ A. mahātheraṃ. ⁷ A. dassanā.

pana pucchanto so: Mayā pubbe vuttaṃ tisu mahāvinaya-
tikāsu sūdhakavasena dassitaṃ Cūḷaganṭhipadaṃ yeva idaṃ
ti vacanaṃ saccam¹ evā ti mukhasuññatthāya punappunaṃ
vadi. Idaṃ ca imassa atthassa āvibhāvattthāya vatthu.

Eko kira puriso ekena sahāyena saddhiṃ puttadārapo-
sanattthāya rañño bhatīṃ gahetvā yuddhakammaṃ kātum
saṃgāmaṃ gacchati. Atha parasenāya yujjhivā parasenā²
abhibhavivā sabbe manussā attano attano abhimukhaṭṭhā-
naṃ³ palāyimsu. Atha so pi puriso tena sahāyena saddhiṃ
attano abhimukhaṭṭhānaṃ palāyi. Thokaṃ palāyivā an-
tarāmagge parasenāhi paharitadaṇḍena mucchito⁴ lutvā
so puriso tena saddhiṃ gantum na sakkā antamaso nisī-
ditum pi na sakkā.

Atha sahāyassa etad ahosi: Idāni ayam ativiya bālha-
gilāno⁵ hoti maraṇāsanno. Sacāham tassa upaṭṭhahitva
idh' eva nisideyyam verino āgantvā maṃ gaṇhissanti ti.
Evam pana cintetvā gilānassa santakāni kahāpanavatthā-
dini gahetvā taṃ tatth' eva ṭhapetvā gacchi⁶. Sakatṭhā-
nasamīpaṃ⁷ pana pattassa tassa etad ahosi: Sace taṃ
antarāmagge ṭhapetvā āgacchāmi ti vadeyyam⁸ tassa nātakā
mama upari dosam⁹ ropessanti. Idāni so maritvā ahaṃ
ekako¹⁰ va āgacchāmi ti vadissāmi ti. Sakatṭhānaṃ pana
patvā tassa bhariyā tassa santikaṃ āgantvā: Mayham pana
sāmiko kuhiṃ gato, kattha ṭhapetvā tvam ekako va¹⁰
āgacchasī ti pucchi. Tava ayye sāmiko paresaṃ āvudhena¹¹
paharivā kālaṃ kato. Imāni tava sāmikassa santakāni ti
vatvā kahāpanavatthādini datvā mā soci mā paridevi idāni
matakabhattaṃ datvā puññabhāgaṃ¹² yeva bhājehi ti
saṃassāsesi.

Atha sā tāni gahetvā roditvā matakabhattaṃ datvā
puññabhāgaṃ bhājesi.

¹ S. sayam. ² Min: parasenam. ³ Min: °atthānam.

⁴ A. muccito. ⁵ A. bālagilāno.

⁶ B. gacchati. ⁷ A. Sakatṭhānasamīp.

⁸ A. vadeyyum. ⁹ A. B. desam.

¹⁰ A. B. D. S. ekato S. vā. ¹⁰ A. āvudhehi.

¹¹ B. puññabhāvam.

Aparabhāge pana thokaṃ kālaṃ atikkante gilāno vuttbito sakagehaṃ āgacchati. Bhariyā pi taṃ na saddahi. Ahaṃ na kālaṃ kato, gilānaṃ yeva maṃ t̥hapetvā so mama santakāni gahetvā gato. Sace maṃ tvam na saddahasi ahaṃ anto gabbhe niliyitvā nisīdissāmi, taṃ pakkosetvā pucchāhi ti āha.

Atha sā taṃ pakkosetvā bahi gabbhe nisīditvā pucchi: Mama sāmi sāmiko kālaṃ kato ti taṃ saccam vā alikaṃ vā ti. Saccam ev' etaṃ¹ yaṃ tava sāmiko kālaṃ kato ti.

Atha so puriso bahi gabbhaṃ nikkhamitvā aṅgulim pasāretvā na idāni bho samma² ahaṃ kiñci mato pi marāmi; kasmā pana amarantaṃ yeva maṃ mato eso ti vadesi ti. Atha kiñci vattabbassa kāraṇassa adissanato mukhasuññatthāya aṅgulim pasāretvā ujum oloketvā: Idāni tvam idha āgantum samattho pi mato yeva mato ti mayā vuttavacanaṃ saccam yeva, nāhaṃ kiñci alikaṃ vadāmi ti āha. Evaṃ so punappunaṃ vadanto pi jivamānassa tassa samvijjamānattā³ paccakkhe yeva ca tassa t̥hitattā⁴ koci pi tassa vacanaṃ na saddahati parājayam yeva so patto ti.

Icevama Atulathero mukhasuññatthāya⁵ vadanto pi koci na saddahi. Parājayam yeva patto ti.

— Ayam Atulatherassa dutiyo parājayo.

Puna pi seyyathā pi luddako kuñjaraṃ disvā ekena vārena usunā vijjhitvā⁶ mahantaṃ⁷ pi kuñjaraṃ puna-nut̥ṭhahanatthāya katipayavārehi usūhi vijjhati evam eva ekavāren' eva parājayam pattaṃ puna vādassa anukkhipanatthāya katipayavārehi parājayam pāpetum pārupana-vādino mahātherā evam āhamsu:

Tava Cūlaganthipade yeva sāmaṇerānaṃ parimaṇḍala-suppaṭichannādiṇi vatthāni⁸ abhīditvā yeva gāmo pavisittabbo ti pubbe vatvā cīvarapaṭalaṃ uparisamghāṭim katvā

¹ Min: eva taṃ. ² A. so samma.

³ A. vadanto pi jivamānattassa samvijjamānattā B. omits D. mānakassa S. mānatassa.

⁴ D. paccakkhā ye ca tassa tathā.

⁵ B. °suññattāya. ⁶ A. vijjitvā.

⁷ B. patanti pi D. adds mahantaṃ. ⁸ A. B. S. D. vatthāni.

urabandhanāvattam^{*} bandhitabban ti puna vuttam; kasmā pana pubbeṇa aparaṃ asamsanditvā vuttam tumhākaṃ vāde paṭisaraṇabhūtānaṃ pāli-aṭṭhakathā-ṭikā-gandhantarānaṃ natthitāya idaṃ ambhākaṃ paṭisaraṇabhūtaṃ Cūla-gaṇṭhipadan ti vadatha. Tumhākaṃ paṭisaraṇabhūtā^{*} gaṇṭhipadato yeva bhayaṃ uppajjati ti vatvā saha niliyan-aṭṭhānena gahitaṃ coraṃ viya saha nissayena adhamma-vādino gaṇhimsu.

Idaṃ imassa atthassa āvibhāvattāya vatthu¹.

Attite kira Bārāṇasito avidūre naditire gāmake Pāṭali nāma naṭanacco vasati. So ekasmiṃ ussavadivase bhariyaṃ ādāya Bārāṇasiṃ pavisitvā naccitvā viṇaṃ vāditvā gūyitvā dhanam labhitvā ussavapariyosane bahu surābhattaṃ^{*} gāhāpetvā attano gāmaṃ gacchanto naditiraṃ patvā navodakaṃ āgacchantam disvā bhattam bhuñjanto suram pivanto nisiditvā matto hutvā attano balaṃ ajānanto mahāvaṇṇam gīvāya bandhitvā nadim otarivā gamissāmi ti bhariyaṃ hatthe gahetvā nadim otari. Viṇāchiddehi udakaṃ pāvisi. Atha naṃ sū viṇā udake⁵ osidāpesi. Bhariyā paṇ'assa osidanabhāvaṃ ittvā taṃ vissajjitvā uddham taritvā⁶ naditire aṭṭhāsi.

Naṭapāṭali sakim ummujjati, sakim nimmujjati⁷, udakaṃ pavisitvā uddhumāta-udaro ahosi.

Ath'assa bhariya cintesi: Mayhaṃ sāmiko idāni marisati, ekaṃ gitam yacitvā parisamajjhe taṃ gūyanti jivitaṃ kappessāmi ti cintetvā: Sāmi tvaṃ udae nimmujjasi, ekaṃ me gitam dehi, tena jivitaṃ kappessāmi ti vatvā:

Bahussutaṃ cittakathaṃ⁸ Gaṅgā vahati Pāṭalim

Vuyhamānuka bhaddan te ekaṃ me dehi gāthakan ti⁹.

¹ B. vattam. ² Min: °bhūtāṃ.

³ B. āvibhāvāya vatthū.

⁴ A. S. °hattham. ⁵ A. B. udakaṃ.

⁶ A. B. uttaritvā.

⁷ B. omits sakim nimujjati (All MSS. Naṭapāli).

⁸ B. Bahū sukam Min: cittakatam.

⁹ A. ekaṃ me deti gāthakan ti B. gitakam. (See Jāt. 432. Fausbøll Vol. III p. 507).

Atha nam Naṭapāṭali¹: Bhadde katham² tava gitaṃ dassessāmi, idāni mahājanassa paṭisaraṇabhūtaṃ udakaṃ maṃ māreti ti vatvā:

Yena siṅcanti dukkhitam³ yena siṅcanti āturaṃ
Tassa majjhe marissāmi, jātaṃ saraṇato⁴ bhayan ti.

Atha Atulathero attano paṭisaraṇabhūtā Cūlaganṭhi-
padato bhayaṃ uppajjitvā kiñci⁵ vattabbaṃ ajānitvā adho-
mukho hutvā parājayaṃ patto ti.

Ayaṃ Atulatherassa tatiyo parājayo. *sefel*

Atha rājā tesam dvinnam pakkhānam vacanam sutvā
Cūlaganṭhipadassa pubbāparavirodhidoschi ākulattā sutta-
suttānulomādisu apaviṭṭhattā āgamasuddhiyā va abhāvato
paro vassasataṃ ciraṃ tṭitassa gehassa viya atidubbala-
vasena atigataṃ⁶ jānitvā idāni sāsanam parisuddham
bhavissati ti somanassapatto hutvā mama vijite sabbe pi⁷
bhikkhū pūrupanavasena samānavādiṇo⁸ hontū ti ānam
tṭhesi. Tato paṭṭhāya yāvajjatanā sakale pi Maramma-
raṭṭhe pūrupanavasena samānavādikā bhavanti ti.

Ayam ettha saṅkhepo; tesam hi dvinnam pakkhānam
sannipatitvā vacanapaṭivacanavasena vivādakathā⁹ vitthā-
rena vuccamānā chapaṇcabhānavāramattam pi patvā
niṭṭham na pāpuneyya; yasmā pana sabbam anavasesetvā
vuccamānam ayam Sūsanavamsapadīpikā atipapaṇcā bha-
vissati, tasmā ettha icchitamattam¹⁰ eva dassayitvā ajjhūpek-
khāmā ti.

Ñāṇābhivamsadhammasenāpatimahādhammarājādhirāja-
guru pana saṃgharājā mahāthero Sīhalādīpe Amarapura-
nikāyikanam bhikkhūnam ādibhūto ācariyo bahupakāro.
Amarapurānikāyo ti tattherapabhavo ti.

Kaliyuge pana ekasītādhike vassasate sahasse ca sampatte
tassa rañño nattā Siritribhavanādityapavarapaṇḍita-¹⁰
mahādhammarājādhirāja nāma rajjam kāresi. So pana


¹ B. Naccapāṭali. ² A. B. dukkitaṃ Min: dakkhiṇam.

³ B. maraṇato. ⁴ B. omits kiñci. ⁵ Min. A. atirataṃ
B. athirataṃ. ⁶ A. ohi. ⁷ Min: vādikā. ⁸ D. vividha⁹

⁹ Min: icchitam attham. ¹⁰ Min: maṇḍita⁹

Amarapurato samkamitvā Ratanapuram catuttham māpesi. Tassa rañño kāle Guṇamunindādhīpatimahādhammarājādhīrājagurutherassa sissam Sacivagāmaṇāsi-Sīlācāram nāma theram araṇṇāvāsīnam bhikkhūnam pamokkhatthāne thapesi¹. Rājagāranāmake dese vihāram kārapetvā tass' eva adāsi.

Kaliyuge ekasītādhike vassasate sahasse ca sampatte Calāṅgapurato² Pañṇāsīham nāma theram tnetvā Aso-kārāme Ratanabhūmikittivihāre patiṭṭhāpesi. Munindābhī-sirisaddhammadhājamahādhammarājādhīrājagurū ti nāmalāṇham datvā³ Mahājeyyabhūmivihāre Ramanīyāṃ nāma vihāram datvā tam yeva mahātheram saṃgharājatthāno thapesi.

Ekasmiṃ ca samaye mahāthere rājā pucchi: Catasso dāṭhā nāma cattālisāya dantesu antogadhā vā udāhu cattālisāya dantehi visuṃ bhūtā ti pucchi. 

Atha ekacce therā evam āhamsu:

Catasso dāṭhā nāma cattālisāya dantesu antogadhā ti; ekacce pana catasso dāṭhā nāma cattālisāya dantehi visuṃ bhūtā ti āhamsu. Atha rājā: Gandham āharathā ti āha. Atha antogadhavādikā therā gandham āharīṃsu. Aññesaṃ paripunnadantānam pi dvattiṃsa dantā honti, imassa pana cattālisam bhavissanti ti ca. Dantā pi paripunnadantassa dvattimsadantatthikāni; te pi vaṇṇato setā, saṇṭhānato anekasaṇṭhānā. Tesam hi heṭṭhimāya tāva dantapāliyā majjhe cattāro danta mattikā piṇḍe paṭipāṭiyā thapitalābubhājasaṇṭhānā, tesam ubhosu passesu ekeko ekamūlako ekakoṭiko⁴ mallikamakūṭasaṇṭhāno⁵, tato ekeko dvimūlakoṭiko yānaka-upathambhanisaṇṭhāno; tato dve dve timū-

¹ A. omits from catuttham māpesi . . to Rājagāranāmake.

² Min: Valaṅga°

³ B. adds nāmalāṇham pi adāsi. Kaliyuge catūsītādhike vassasate sahasse ca sampatte Munindābhivamsadhammasenādhīpatimahādhammarājādhīrājagurū ti nāmalāṇham datvā Mahājeyya° &c.

⁴ B. ekako thito.

⁵ B. mallikamakula°

lakā tikotikā; tato dve dve catumūlakā catukotikā
uparimāya dantapāliyā pi es' eva nayo ti ca.

Tassa kira uttarotṭha-appakatāyā¹ tiriyaṃ phāletva
apanitaddham² viya khāyati; cattāro dante dve ca dāṭhā
na chādeti, tena naṃ oṭṭhaḍḍho³ ti voharanti ti ca.

Tattha tassā ti Licchavino nāma rājakumārassa. Utta-
rotṭha-appakatāyā ti upari-oṭṭhassa appakatāyā. Apanitad-
dham viyā ti upari-oṭṭhassa upaḍḍhabbhāgaṃ apanitaṃ viya
khāyati ti attho. Na chādeti ti upari-oṭṭhassa upaḍḍha-
bhāge pana na paṭicchādeti. Tenā ti yena cattāro dante
dve ca dāṭhā na chādeti tena⁴ naṃ Licchavirājakumāraṃ
oṭṭhaḍḍho ti voharanti ti. Evam antogadhavādehi therehi
gandhaṃ āharitvā dassite sabbe ti tasmim vāde paṭiṭṭha-
himsū ti.

Ekasmiṃ ca kāle rājā mantiniṃ⁵ amaccaṃ pucchi:
Pubbarājūhi vihārassa cetiyassa vā dinnāni khattavattthu-
ādini pacchimārājūnaṃ kāle yathādinnaṃ⁶ tāni paṭiṭṭha-
hanti⁷ vā mā vā ti.

Atha mantini-amacco evaṃ kathesi: Saṃghikāya bhū-
miyā puggalikāni bijāni ropayanti, bhāgaṃ datvā paribhuñ-
jitabbāni ti dasakoṭṭhāse katvā eko koṭṭhāso bhūmisāmi-
kūnaṃ dātabbo ti ca.

Vinayapāli-atṭhakathāsu vuttattā pubbe ekena raññā
dinnāni khattavattthu-ādini pacchā ekassa rañño kāle
yathādinnaṃ ṭhitāni. Ettha hi saṃghikāya bhūmiyā ti
vuttattā lābhasimāyaṃ viya baliṃ yeva⁸ adatvā saha bhū-
miyā dinnattā⁹ pavenivasena saṃghikā bhūmi atthi ti
viññāyati. Ettha ca paṭiggāhakesu matesu tad añño

¹ A. appakathāya. ² A. apanitaddham.

³ B. oṭṭhado.

⁴ A. upari-oṭṭhassa upaḍḍhabbhāgena na paṭicchādeti. Tenā
ti yenā ti yena cattāro dante dve ca dāṭhā na chādeti tena
naṃ Licchavi &c. Min: upari-oṭṭhassa uppaddhabbhāgena
na paṭicchādeti. Tenā ti yena cattāro dante dve dāṭhā na
chādeti tena naṃ Licchavi &c.

⁵ S. Mantitim D. Mantim. ⁶ A. °dinnānaṃ D. dvinnaṃ.

⁷ B. tāni hatiṭṭhahan ti.

⁸ A. bali yeva B. bahi D. phali. ⁹ B. dinnatthā.

catuddisasamgho anāgatasamgho ca issaro tassa santako tena vicāretabbo ti. Cetiye padīpanatthāya¹ paṭisaṅkharapaṭthāya vā dinno ārāmo jaggitabbo vetanam² datvā pi jaggāpetabbo ti³. Cetiye chattam vā vedikam⁴ vā jinṇam⁵ vā paṭisaṅkharontena⁶ sudhākammādinī vā karontena cetiyassa upanikkhepato karetabban ti ca aṭṭhakathāyaṃ vuttattā pubbarājūhi cetiyassa dinnāni khettavatthu-ādini pacchimarājūnam kāle pi cetiyasantakabhāven⁷ eva⁷ thitāni ti veditabbāni.

Athāparam pi pucchi: Taḷā⁸ kassa rañño kāle ādiṃ katvā khettavatthu-ādini viharassa cetiyassa vā dinnāni ti. Atha mantini-amacco evam āha: Purimakappesu purimānam⁹ rājūnam kāle pi viharassa cetiyassa vā dinnāni ti veditabbāni; ten⁹ eva Sujātassa nāma bhagavato amhākam bodhisatto cakkavattirāja saddhiṃ sattahi ratanehi dvisahassee khuddakadīpe cattāro mahādīpe ca adāsi. Raṭṭhāvāsino ca ārūmagopakakiccam kārāpesi ti gandhesu āgatam, tasmā cirakālato yeva paṭṭhāya pubbarājūhi khettavatthu-ādini dinnāni ti veditabbāni.

Rājavamsesu pi bhagavato parinibbānato vassasatānam upari Sirikhetthanagare ekāya āpūpikāya dinnapaṇcakarīsamattam khettem ekassa therassa dinnam tam Dvattapoṅko¹⁰ nāma rāja vilumpitvā gaṇhi.

Atha mahāraghaṇṭhā bheriyo paharitā¹¹ pi saddam na akāmsu, rañño kuttacakkam¹² pi yathā pubbe tathā pesi-taṭṭhānam na gacchi.

Atha tam karanam natvā āpūpikāya yathādinnam eva therassa niyyādesi.

¹ Min: padīpatthāya. ² vetthanam.

³ S. D. *omit from* cetiye to jaggāpetaro ti.

⁴ A. veditam. ⁵ B. chinṇam A. S. cinṇam D. dvinnam.

⁶ A. paṭisaṅkarontena. ⁷ A. cetiyasattaka^o

⁸ B. D. kadā. ⁹ A. purimakammesu purimāni.

¹⁰ B. Dotthapoṅko.

¹¹ A. mahāraghaṇṭhatheriyo paharitā pi B. °ghaṇṭhabheriyo paharitvā.

¹² A. kuttacakkam.

Kaliyuge pana 'navanavutādhike vassasate sahasse ca sampatte tassa kaniṭṭho Siripavarādityalokādhīpativijaya-mahādhammarājādhirāja rajjam kāresi. So pana rāja Ratanapurato samkamitvā Amarapuram dutiyam māpesi. Tassa rañño rajjam pattasamvacchare yeva jeṭṭhamāsassa junhapakkhasaṅgamiyam Ratanapurānagare Māravijayaratanasudhammāya nāma piṭakasūlāya Suriyavamsassa nāma therassa parisamajjhe rājalekhanam vācāpetvā samgharajjam niyyādesi.

Suriyavamsābhisiripavarālamkāradhammasenāpatimahādhammarājādhirājagurū ti nāmalāñcham pi adāsi.

So pana thero kaliyuge pañcaviśādhike vassasate sahasse ca sampatte migasiramāsassa junhapakkhasattamiyam sukkavāre Vālukavāpīgāme paṭisandhiyā vijāto ti saddavayam¹ sampatte samgharajjam patto santindriyo khanti-dhammo sikkhākāmo pariyattivīsārado ti Piṭakālamkāra-mahādhammarājagururatherassa sisso. So pana kaliyuge pannarasādhike dvivassasate sahasse ca sampatte tassa rañño kāle yeva maccuvasam patto.

Atha rājā anekasaḥhassehi pāsūdehi abhūtapubbehi acchariyakammehi sarirajhāpanakiccam akāsi. Atha kaliyuge soḷasādhike vassasate sahasse ca sampatte tassa mahātherassa sissam Ñeyyadhammam nāma theram puna samgharājatthāne ṭhapesi. Paṭhamam Ñeyyadhammālamkāradhammasenāpatimahādhammarājādhirājagurū ti nāmalāñcham adāsi. Tato pacchā dutiyam Ñeyyadhammābhivamsasiripavarālamkāradhammasenāpatimahādhammarājādhirājagurū ti nāmalāñcham adāsi.

So pana thero kaliyuge ekasatthādhike vassasate sahasse ca Devasūragāme paṭisandhiyā² vijāto hutvā asitādhike vassasate sahasse ca paṭhamam āsāḥhimāsassa junhapakkhacuddasamiyam upasampadabhūmim patto tassa rañño kāle kaliyuge nāvanavutādhike vassasate sahasse ca sampatte Sihaḷadīpato Paññātisso nāma thero saddhim Sunandena

¹ Min: sattativayam.

² A. paṭisandhissa.

nāma bhikkhunā Indasārena nāma sāmaṇerena ekena upāsakena ekena dārakena ca Amarapuram nāma nagaram sampatto.

Atha saṃgharājā¹ tesam paccayānuggahena dhammānuggahena ca anuggahesi.

Tesu aparabhāge kaliyuge dvivassādhike dvisate vassasahassee ca sampatte Paññātissathero jararogena abhibhūtattā saṅkhāraddhammānam sabhāvam anativattattā kālam akāsi. Tassa puna sikkham gāhissāmi ti parivittakko matthakam apatto hutvā vinassayi.

Tenāha bhagavā:

Cintitam pi vinassati acintitam pi vinassati²

Na hi cintāmayā³ bhogā itthiyā purisassa vā ti.

Imasmim pana loke paṇḍito puññaṃ kattukāmo abhithare va⁴ kareyya. Ko nāma jaṇṇā ajja vā⁵ suve vā parasuve vā maranam bhavissati ti

Tenāha bhagavā:

Abhithharetha kalyāṇe⁶ pāpacittam nivāraye

Dandham hi⁷ karato puññaṃ pāpasmiṃ ramati mano ti.

Atha mahārājā sarīrajhāpanakiccaṃ bahūhi sādhuḷlana-sabhāgehi⁸ akāsi. Tato pacchā Sunandassa⁹ nāma bhikkhussa puna sikkham adāsi, sāmaṇeram pana upasampada-bhūmiyaṃ patitthāpesi dārakaṃ ca sāmaṇerabhūmiyaṃ ti.

Tena¹⁰ pana mahārājā kaliyuge tivassādhike dvisate sahassee ca sampatte māghamūse bahūhi paccayehi upatthambhetvā tāni tāni sabbāni kammāni tīretvā Kusimanagarajetthassa ekassa amaccassa bhāram katvā tass' eva sabbāni kiccāni niyyādetvā¹¹ Sihaḷadīpam pahini ti.

¹ A. Atisaṃgharājā. ² A. B. D. bhavissati.

³ B. mahā. ⁴ A. abhittare va (sic). ⁵ Min: ajj' eva.

⁶ A. kalyāṇam. ⁷ Min: Dandaṃ ca (comp. Dhammap. 116.)

⁸ A. sabhāgehi B. sabhāvehi. ⁹ Min: sunandanassa.

¹⁰ Min: te. ¹¹ B. omits from tāni to niyyādetvā.

Samgharājāmahāthero pana sāsanaassa ciraṭṭhitattāya¹ sotārānaṃ sukhapaṭibodhanatthāya nānāgandhehi pāṭhaṃ visodhetvā Saddhammapajjotikāya nāma Mahāniddeṣaṭṭha-kathāya atthayojanam Marammabhāsāya akāsi. Bahūnaṃ sissānaṃ pariyattivācanavasena jinasāsanaassa anuggahaṃ akāsi ti. . .

Aparabhāge kaliyuge atṭhavassādhike dvisate sahasse ca sampatte migasiramāsassa junhapakkha-atṭhamiyaṃ tassa putto Siripavarādityavijayānantayasamahādhammarājādhirājā² nāma rajjaṃ kāresi. Tadā Suriyavamsābhisiripavarālaṃkāradhammasenāpatimahādhammarājādhirājagurumahātherass' eva sissaṃ Paññajotābhidhajamahādhammarājādhirājagurutheraṃ samgharājatṭhane ṭhapesi.

So pi silavā pariyattikovidō sikkhākāmo lajji pesalo Aṅguttaranikāyapāliyā tadatṭhakathāyaṃ ca atthayojanam Marammabhāsāya akāsi.

Tassa rañño kāle Ñeyyadhammābhivamsasiripavarālaṃkāradhammasenāpatimahādhammarājādhirājaguruthero Saddhammavilūsiṇiyā nāma Paṭisambhidāmaggaṭṭhakathāya atthayojanam Marammabhāsāya akāsi.

Mañijotasaddhammālaṃkāramahādhammarājādhirājaguruthero Saṃyuttanikāyapāliyā tadatṭhakathāya ca atthayojanam Marammabhāsāya akāsi.

Medhābhivamsasaddhammadhajamahādhammarājādhirājaguruthero Dīghanikāyapāliyā tadatṭhakathāya ca atthayojanam Marammabhāsāya akāsi.

Ñeyyadhammābhivamsasiripavarālaṃkāradhammasenāpatimahādhammarājādhirājagurutheraṃ sissa upasampada-vasena³ pañcavassiko Paññāsāmi nāmahaṃ Saddatṭhabhedacintānamakassa gandhassa gaṇṭhipadatṭhavaṇṇanaṃ Marammabhāsāya akāsiṃ. Dasavassikakāle pana Abhidhānappadīpikāsaṃvaṇṇanāya atthayojanam Marammabhāsāya akāsiṃ. Tassā ca pāṭhaṃ bahūhi gandhehi saṃsanditvā⁴ visodhesi ti⁵.

¹ A. ciraṭṭhitattāya.

² D. °vijayānanda°

⁴ A. saṃsandhitvā.

³ Min: °vassena.

⁵ Min: visodhesi ti.

Aparabhāge Sakkarāje cuddasādhike dvisate sahasse ca sampatte ayam amhākaṃ dhammiko rājā anekasatajāṭṭsu upacitapuññānubhāvena jinasūsanassa paḍḍaṇḥanattāya samadevalokaṇḍehi¹ uyyojyamāno viya rajjasampattim paṭilabhi; dasabalasūsanapaggaṇhitukāmassa² dhammarājassa manoratho matthakam patto ahosi; mariyādam³ bhinditvā dinnakathāmaggaṃ⁴ viya udakaṃ laddhokāsātāya saddhāmahogho avattharivā⁵ tiṭṭhati. Cattāri ca vassāni atikkamivā vesākhamāse pañcakakudhabhaṇḍādihi⁶ anekehi rājabhoggabhaṇḍehi parivāretvā Udumbarabhaddapitṭhe saddhim mahesiyā abhisekaṃ patto.

Tenāvocumbhā Nāgarājupattikathāyaṃ⁷:

Mahāpuñño va⁸ rājāyaṃ koṭṭhāsaggahe⁹ va āgate
Sakkarāje hi sampattim patvā dāne yato va ti.

Tadā cattāri vassāni atikkamivā visādhike¹⁰ saddhim mahesiyā sekapatto hutvā mahātale¹¹

Jinacakkaṇ ca jotesi¹² Mahāsokādayo yathā
Alajjino ca niggayha paggaḥetvāna¹³ lajjino
Raṭṭhe ca dānasīlesu bhavanāyābhiyūñjaye
Nimirājādayo yathā ti.

Tadā yasmā alajjino niggahitabbapuggale avicinarake nikkhipanto¹⁴ viya niggahakammaṃ akāsi. Tasmā te aladdhokāsā niliyanti¹⁵ yathā aruṇuggamanakāle kosiyaṃ ti.

Tenāvocumbhā Nāgarājupattikathāyaṃ:

Tadā pana jinacakkaṃ nabhe cando va pākataṃ
Alajjino niliyanti aruṇugge va kosiyaṃ ti.

Yasmā ca lajjino paggaḥitabbapuggale bhavagge ukkhipanto viya paggaḥakammaṃ karoti, tasmā te laddhokāsā utṭhitasīsā nirāsaṅkā¹⁶ hutvā tiṭṭhanti.

¹ B. sahadēva° ² B. °sāsanassa pagga° ³ A. pariyaḍam.

⁴ Min: katha° D. °katā° ⁵ Min: avattayitvā.

⁶ A. °gaṇḍādihi. ⁷ B. Rājanagarupatti° ⁸ A. ca.

⁹ A. kaṭṭhataggahe va B. kaṭṭhathaggahe va D. kaṭṭhataggahe
Min: amends to kaṭṭhanaggahe.

¹⁰ A. visādhike. ¹¹ A. mahitale.

¹² A. sobhesi D. jodhesi S. jovesi. ¹³ A. B. paggaḥitvāna.

¹⁴ S. nikkhamanto. ¹⁵ B. nilayanti. ¹⁶ A. nirāsaṅkā.

'Yathā candimasuriyā lokānaṃ paṭiladdhakāle ādikam-
mikā¹ ti.

Tenāvocumhā:

'Tadā pi ca jinacakkam khe bhānumā² va pākataṃ
Lajjino pi utthahanti obhāladdhe³ va kappikā ti.

Tepiṭakam pi navaṅgam buddhavacanam ciraṭṭhiti-
kam kattukāmo pariyattivisāradehi mahātherehi visodhā-
petvā lekhabhatikānam⁴ bhatim datvā kaṇṭhajamuddhajā
dividhānam⁵ sithiladhanitādividhānaṃ ca punappunam
vicāretvā antamaso paricchedalekhamattam pi avirādhettvā
antepuram pavisetvā suvaṇṇamayesu lohamayesu ca pottha-
kesu likhāpesi⁶. Nānathāmasampanne ca bhikkhū vicinetvā
yathābalaṃ Vinayapaṭikam visum visum dhāreti vācugga-
taṃ kārāpeti. Aggamahesiṃ ādim katva sakala-orodhādayo⁷
bahū rājasevakā amaccādayo nāgarike ca yathābalaṃ
Suttantapiṭakam Abhidhammapiṭakaṃ ca visum visum
eekasuttamātikūpadabhājane⁸ cittavārādivasena vibhā-
jetvā dhāreti vācuggataṃ kārāpeti⁹. Sayaṃ ca anattalak-
khaṇādikam anekavidham suttam devasikam sajjhūyam
karoti. Jinasāsanassa ciraṭṭhitatthāya sakalavijite ca
araṇṇe vāsinaṃ bhikkhūnaṃ assamassa samantato pañca
dhanusatappamāne¹⁰ ṭhāne thaladakacarāṇaṃ¹¹ sabbesaṃ
sattānaṃ abhayaṃ adāsi. Pariyattivisāradānaṃ ca therānu-
therānaṃ mātāpitādayo nātake sabbarājakiccato balikam-
mato ca mocāpetvā yathāsukhaṃ vasāpeti¹². Ekāhen'evā
pi sahasamatte kulaputte pabbajjūpasampadabhūmisu
paṭiṭṭhāpetvā sāsanaṃ paggaṇhi. Aññāni pi bahūni puñña-
kammāni karoti katvā ca vivaṭṭam¹³ eva pattheti¹⁴ no

¹ A. ādikappikā. ² A. khe bānumā va pākataṃ.

³ obhāladdhe *all MSS.* ⁴ B. lekhaṇānam.

⁵ A. kaṇṭhejumuddharānaṃ vidhānaṃ S. kaṇṭhajamud-
dhajārānaṃ vidhānaṃ B. D. °muddhajā ti vidhānaṃ.

⁶ A. B. S. °ti. ⁷ S. °rodhāvādayo.

⁸ A. °padahajārane B. °bhājanī. ⁹ B. kārāpesi.

¹⁰ A. satapamāne B. satakappamāne.

¹¹ Min: taladaka° ¹² A. Min: vassāpeti.

¹³ S. vivaḍḍham. ¹⁴ A. patteti.

vaṭṭam¹⁵. Aññe ca vorodhādayo: Tumhe yaṇi kaṇici puñña-kammāni vivaṭṭam eva paṭthetha mā vaṭṭan ti abhinñham ovadati. Aniccalakkhaṇādisamyuttāya dhammakathāya niccam ovadati. Sayam pi samathavipassanāsu niccāraddham akāsi. Rājūnam pana raṭṭhasāmikānam dhammatāya kicca-bāhullatāya² kadāci kadāci okāsam na labhaṭi kammaṭṭhānam anuyuñjituṃ. Evam pi samāno sarīramalaparijaggana-kāle pi kammaṭṭhānam anuyuñjati³ yeva. Na moghavasena⁴ kālam khepeti. Loke hi maṅgalasammataṇi⁵ pi manussussisa-kapalaṭṭhi-ādini susānato netvā dantakaṭṭhādini vā tam sadisāni⁶ kāraṇetvā attano samipe⁷ ṭhapetvā atṭhikādi-bhāvanāmayapuññaṃ⁸ vicināti.

Tadā pana amhākaṃ acariyavaram pariyattivisāradam tikkhajavagambhīrādīnaṇopetaṃ vicitradhammadesanā-katham sakala-Marammikabhikkhūnam onamitaṭṭhānabhūtam vuddhāpacāyim⁹ rūpasobhaggapattam¹⁰ yuttavādikaṃ Ñeyyadhammābhimunivaraṇānakitti - Sirīdhajadhammase-nāpatimahādhammarājādhurājaguru ti tatiyaṃ laddhalañchan¹¹ tam bhikkhusaṃghānam sakalaraṭṭhavasīnam pāmokkhabhāve paṭiṭṭhāpesi Aḥkamahārājā viya Mahā-Moggaliputta-Tissatheraṃ.

Tenāvocumhā Nāgarājupattikathāyaṃ¹²:

Tadā ca bhikkhusaṃghānaṃ therāṃ pāmokkhabhāvuke Ñeyyādiladdhalañchan¹¹ tam paṭiṭṭhāpesi sādhuṇaṃ ti.

• Tadā ca amhākaṃ dhammikamahārājā sakkarāje ekūnavīsātādhike sahasse dvisate ca sampatte Mantalākhyatācalassa samipe subhūmilakkhaṇopetaṃ ekanipātattitthaṃ

¹ S. vaddham. ² Min: °bāhullatā.

³ A. B. kammaṭṭhāne manuyuñjituṃ.

⁴ B. amoghavasena. ⁵ B. amaṅgala°

⁶ B. kāṭisadisāni. ⁷ A. samīpam.

⁸ B. ṭhapikādi-bhāvanāmāya. ⁹ Min: vuddhapacāyim.

¹⁰ A. Min: rūpabhagga° ¹¹ B. lañcam.

¹² B. Naganāppattikathāyaṃ. ¹³ B. Ñeyyādhi°

iva bahujananayanavibhaṅgānam¹ sabbanagarālamkārehi
parikkhittam manussānam cakkhulolattā janakam² nānāra-
tanehi sampunnam nānāverajjavānījanam puṭabhedanattā-
nabhūtam³ Ratanāpuṇṇanāmakam māhārājattāhānikam⁴
māpesi Mandhātu viya Rājagaham Sudassano viya ca
Kusāvatinagarān ti.

Tenāvocumbhā Nāgarājupattikathāyam:

Tadā koṭṭhāsagghe sampatte⁵ Mantalākhyācalassa ca
Eravāti ti nāmāya māpesi samipe nagaram.

Subhūmilakkhaṇopetam Ratanāpuṇṇanāmakam
Rājagaham va Mandhātu⁶ atirammanīyam⁷ subhan ti.

Seyyathā pi nāma loke ālokatthikānam sattānam pīti-
somanassam uppādentō upakaronto Udayapabbatato sa-
hassaramsī divākaro utthahati, evam evam Marammarattā-
kūnam lajjipesalūnam sikkhākāmānaṃ bhikkhūnam gihīna
ca pītisomanassam uppādentō upakaronto ayam dhammiko
rājā imasmim Marammarattāhe uppajjati.

Imaṃ ca dhammikaṛājānam nissāya Marammarattāhe
sammāsambuddhassa sūsanam ativiya joteti⁸, vuddhim⁹
virūḷhim vepullam āpajjati.

Sāsanaṃ ca nām' etaṃ rājānam nissāya tiṭṭhati ti. Ayam
dhammikaṛājā yeva na sūsanass' upakāro dhammacārī
dhammamānī api ca kho dhammikaṛājānam nissitā pi
sabbarattāhavāsikā sūsanass' upakārā yeva dhammacārino
dhammamānino rājānugatā hutvā.

Ten ev' uha Mahābodhiḷātakādīsu:

Gavaṃ ce tarāmānānam ujum gacchati puṇḍavo
Sabbā gavi¹⁰ ujum yanti nette ujum gate sati¹¹.

¹ S. vibhāṅgānam. ² A. jānikam.

³ MSS. bhūtā. ⁴ A. rājattāhānikā.

⁵ A. kaṭṭhatajjihyo sampatte B. °kocye sampatte S. kaṭ-
thanajjho Min: °tacye.

⁶ A. mandati. ⁷ Min: °rāmanīyam. ⁸ A. sobheti.

⁹ A. B. vuddhim. ¹⁰ D. B. A. sabbā tā.

¹¹ Comp. Āguttara IV. 70.

Evam eva manussesu yo hoti setthasammato
So ce pi dhammaṃ carati pageva itarā pajā
Sabbarattham sukham seti rājā ce hoti dhammiko ti.

Visesato pana dutiyaṃ Amarapuraṃ māpentassa mahā-
dhammaraṇṇo aggamahesiyā ajjavamaddavasopaccādiguṇa-
yuttāya¹ dhītā amhākaṃ raṇṇo aggamahesi sammācārini
patibbatā sabbanārīnaṃ aggabhāvaṃ pattā pi² samānā
kāmaguṇasankhātena surāmadena appamajjitvā³ puñña-
kammesu⁴ appamādvaseva niccāraddhaviyā hoti. Niccaṃ
pariyattiyā uggahaṇaṃ akāsi. Vedaparagū ca ahosi.
Sammāsambuddhasāsane ativiya pasannā aññā pi orodhā-
dayo mahādhammaraṇṇo cvāde tathā dhammaṃ carimso
sāsane⁵ pasidimsu yeva. Uparājā pi mahādhammarājassa
ekamātāpitiko mahādhammarājicchāya avirodhetvā yeva
sakalaratthavāsinaṃ gihinam bhikkhūnaṃ ca atthahitam
āvahati. Seyyathā pi cakkavatti raṇṇo santike jeṭṭhaputto
thāmajavasampanno atisūro utthānaviriyo. Aññe pi amaccā
anekasahassapamāṇā mahādhammaraṇṇā laddhesu laddhesu
thānantaresu tthitā mahādhammaraṇṇo tam tam kiccaṃ
āvahanti puññakammesu abhiramanti. Sakalaratthavāsino
ca manussā dānasīlabhāvanāsu yeva cittaṃ tthapenti.
Bhikkhū ca saṃgharājapamukhādayo therā navamajjhima
gandhadhuravipassanā dhuresu abhiyujjanti.

Evam ekassa sādhujaṇassa guṇam mahantena ussāhena
kathento pi dukkaraṃ tāva nittham pāpetum bhagavato
pana tilokaggassa anekasahassapāramitānubhāvena pa-
vattam guṇam ko nāma puggalo sakkhissati⁶ nittham pā-
petvā kathetun ti evam mahādhammarājassa ca agga-
maheśiyā c'eva uparājādīnaṃ ca guṇe visatthena vitthārato⁷
kathiyamāne imassā Sāsanavamsapadīpikāya anekasata-
bhāpavāramattam pi patvā pariyanto na paññāyeyya⁸ yasmā

¹ B. °sohajjādi A. B. °guṇā° ² S. A. patvā pi.

³ Min: avimajjitvā. ⁴ A. °kāmesu.

⁵ Min: sāsanam. ⁶ sakkhissasi MSS.

⁷ B. visesattena Min: visatthanāvithārato.

⁸ A. paññeyyā.

atthapañcā bhaveyya tasmā saṅkhepen' evāyaṃ kathitā
sādhujanānaṃ mahāpuññaṃ mayāya pītiyā anumodanattāya
idaṃ hi suṇantehi sādhujjanehi anumoditabbam. Asu-
kasmim kira kāle asukasmim ratthe asuko nāma rājā
sāsanaṃ paggaṇhitvā vuddhim verūlhim vepullam āpajji
seyyathā pi nāma rukkho bhūmodakānaṃ nissāya vuddhim
verūlhim vepullam āpajjati.

Imassa rañño kāle Neyyadhammābhivarañānakittisiri-
dīhājadhammasenāpatimahādhammarājādhirājaguru nāma
saṃgharājā mahāthero raññā abhiyācito Surājamaggādi-
paniṃ nāma gandham akāsi. Majjhimānikāyatthakathāya
attham sissānaṃ vācetvā yathā vācitanīyāmena atthayoja-
nānayaṃ potthake āropāpesi.

Medhābhivamsasaddhammadhajaamahādhammarājādhirā-
jaguru nāma mahāthero Jātakapāliya atthayojanānayaṃ
Marammabhāsāya akāsi.

Samgharājassa sisso Paññāsāmisirīkavidhajaamahādham-
marājādhirājaguru ti raññā laddhanāmalañcho so yev-
āham dhammaraññā aggamahesiyā ca abhiyācito Silakathaṃ
nāma gandham Upāyakathaṃ nāma gandhañ ca akāsim.

Rañño ācariyabhūtena Disāpūmokkhena nāma upāsakena
abhiyācito¹ so yevāham Akkharavisodhaniṃ nāma gand-
ham Āpattivinicchayaṃ nāma gandhañ ca tathā saṃgha-
raññā codito so yevāham Nāgarājupattikathaṃ Vohā-
ratthabhedāñ ca Vivādavinicchayañ ca akāsim.

Tathā Pañcajambugāmaabhojakena lekhakāmaccena dvīhi
ca ārocanalekhakāmaccehi abhiyācito so yevāham Rāja-
sevakadīpaniṃ nāma gandham akāsim. Tathā Dighanā-
vānagarabhojakena mahā-amaccena abhiyācito so yev
āham Nirayakathādīpakam nāma gandham akāsim.

Tathā Silāleddhukānāmakena² upāsakena abhiyācito so
yevāham Upasathavinicchayaṃ nāma gandham akāsim.
Tathā bahūhi sotujanehi yācito so yevāham Saddanītiyā
saṃvannaṃ pālībhāsāya akāsin ti.

Ekasmiṃ ca samaye kaliyuge viśadhike dvisate sahasse
ca sampatte rañño etad ahoṣi: Idāni buddhassa bhagavato

sāsane kesañ ci bhikkhūnaṃ sāmaṇeraṇaṃ ca kuladūsanādi-asārūpakammehi uppādita cattāro paccayā bahū dissanti. Keci pi alajji puggalā jātarūpādinissaggiyavatthum pi sādīyanti. Keci pi vinā paccayaṃ vikāle tambulā¹ khādanti sannidhiṃ ca katvā dhūmāni ca pivanti agilānā hutvā sa-upāhanā gāmaṃ pavisanti chattaṃ dhārenti aññe pi avinayānulomācāre cārenti. Idāni bhikkhūnaṃ sāmaṇeraṇaṃ ca buddhassa sammukhe² buddhaṃ sakklhiṃ katvā ine anācāre na carissāmā ti paṭiññaṃ kārāpetvā bhagavato sikkhāpadāni rakkhāpetum vaṭṭati. Evañ ca satī bhikkhū sāmaṇerā ca mayaṃ buddhassa sammukhe evaṃ paṭiññaṃ karoma³. Paṭiññaṃ ca katvā vikāraṃ⁴ āpajjantānaṃ amhākaṃ⁵ imasmim yeva attabhāve imasmim yeva paccakkhe⁶ kiñci bhayaṃ uppajjeyyā ti paccakkhabhayaṃ apekkhitvā te sikkhāpadaṃ rakkhissanti ti. Evam pana cintetvā bhikkhūnaṃ sāmaṇeraṇaṃ ca evaṃ paṭiññaṃ kārāpetum yujjati vā mā vā ti mayaṃ na jānāma idāni saṃgharājādayo mahāthere sannipātāpetvā pucchissāmā ti puna cintesi.⁷

Atha sabbe pi mahāthere saṃgharājassa vihāre sannipātāpetvā imaṃ kārāṇaṃ pucchathā ti amacce āṇāpesi. Atha amaccā mahāthere sannipātāpetvā pucchipsu: Idāni bhante sāsane bhikkhūnaṃ sāmaṇeraṇaṃ ca avinayānulomācārāni⁷ disvā buddhassa sammukhe buddhaṃ sakklhiṃ katvā rājā yathā ime anacārena carissāmā ti paṭiññaṃ kārāpetvā bhagavato sikkhāpadāni rakkhāpetum icchati tathā kārāpetum yujjati vā mā vā ti?

Atha saṃgharājapamukhadayo mahātherā evaṃ āhaṃsu: Yasmā⁸ sāsanaṃ parisuddhabhāvaṃ icchanto evaṃ karoti tasmā tathā kārāpetum yujjati ti.

Paṇḍitābhīdhamvunindaghosamahādhammarājaguruthe-rādayo pana katipayatherā evaṃ āhaṃsu: Idāni bhikkhū

¹ A. B. taṇḍulam. ² S. pamukhe.

³ Min: A. karomi. ⁴ A. cikāraṃ D. vihāraṃ.

⁵ D. B. āpajjantā mayā.

⁶ S. A. imasmim yeva attabhāve pakaccakkhe.

⁷ Min: 'anulomāni' cārāni A. 'anulomāniñ cārāni.

⁸ S. omits.

nāma saddhābalādinam appatāya¹ bhagavato āpāsāṅkhātāṃ
sacittakācittakāpattim āpajjitvā bhagavatā² yeva anuññā-
tehi desanāvutthānakammehi paṭikarivā silaṃ parisud-
dhaṃ katvā lajjipesalabhāvaṃ karonti. Na kadāci āpattim
anāpajjitvā, tasmā bhagavatā³ paṭikkhittam kammaṃ sañ-
cicca na vitikkamissāmā⁴ ti buddhassa sammukhe paṭiññā-
karaṇaṃ atibhāriyaṃ hoti.

Sace pi pubbe paṭiññaṃ katvā pacchā visamvādeyya
evaṃ sati paṭissavavisamvāde suddhacittassa dukkaṭaṃ
paṭissavakkhaṇe eva pācitti itarassa cā ti vacanato taṃ
taṃ āpattim paṭissavavisamvādanādukkatāpattiyā sah'
eva āpajjeyya. Atha paṭiññākaraṇato yeva āpattibahulatā
bhaveyya. Yathā pana rogaṃ vūpasamitum asappāyaṃ⁵
bhesajjaṃ paṭisevati ath' assa rogo avūpasamitvā ati-
kammeyya. Evam evam āpattim anāpajjitukāmo buddhassa
sammukhe paṭiññaṃ karoti ath'assa āpattibahulā yeva
bhaveyyā ti kiñcabhīyyo abhayadassāvino bhikkhū aneka-
satabuddhassa sammukhe anekasatavārāṇi pi paṭiññaṃ
katvā sikkhāpadam vitikkamitum visahissanti⁶ yevā ti.

Atha saṃgharājā mahāthero attano sissam Paṇṇāsāmi-
sirikavidhaja mahādhammarājādhirājagurum nāma maṃ
uyyojesi tassa therassa vacane paṭivacanam dātum.
Athāham evaṃ vadāmi:

Dve puggalā abhabbā sañcicca āpattim āpajjitum bhik-
khū ca bhikkhuniyo ca ariyā puggalā dve puggalā abhabbā
sañcicca āpattim āpajjitum bhikkhū ca bhikkhuniyo ca
puthujjanā ti Parivārapāliyaṃ vuttattā ariyapuggalānaṃ⁷
viya puthujjanānaṃ vissatthēna paṭiññaṃ kātum na vaṭṭati
ti manasikarivā puthujjanabhikkhūnaṃ paṭiññākaraṇaṃ
atibhāriyaṃ ti vadeyya ce. Sabbehi pi ariyaputhujjanehi
bhikkhūhi upasampadamālake ādito va cattāri akaraṇiyāni
ācikkhitabbāni ti vuttesu catūsu akaraṇiyesu antamaso
tiṇasalākaṇi upādāya yo bhikkhu pādaṃ va pādārahaṃ

¹ B. Min: thokatāya. ² B. bhagavato.

³ A. bhagavato. ⁴ A. vitakkamissāma.

⁵ B. asappāyi. ⁶ B. visayyissanti. ⁷ B. puggalāni.

atirekapādam vā adinnam theyyasankhātam ādiyati¹ asamaṇo hoti asakyaputtiyo ti². Antamaso kuntakipillikam³ upādāya yo bhikkhu sañcicca manussaviggaham jivitā voropeti antamaso gabbhapātanam⁴ upādāya assamaṇo hoti asakyaputtiyo ti. Antamaso suññāgāre abhiramāmi⁵ ti yo bhikkhu pāpiccho icchūpakato asantam⁶ abhūtam uttarimanussadhammam ullapati assamaṇo hoti asakyaputtiyo ti ca.

Upajjhācariyehi⁷ ovadiyamānehi abhūnavopasampannehi āma bhante ti paṭiññā katā yeva⁸ sāmanerehi pi pabbajjakhane yeva upajjhāyassa santike pāṇātipātāveramaṇi⁹ sikkhāpadam samādiyamī ti ādinā paṭhamam paṭiññā katā yeva¹⁰ tathā bhikkhūhi tam tam āpattim āpajjitvā desanāya paṭikaranakāle sādhu suṭṭhu bhante samvarissāmi ti abhiñham paṭiññā katā yeva sāmanerehi pi upajjhācariyassa santike sikkhāgahanakāle pi pāṇātipātāveramaṇisikkhāpadam samādiyamī ti ādinā abhiñham paṭiññā katā yeva tāhi pana paṭiññāhi abhāyitvā ito yeva bhāyāmā ti vuttavacanam acchariyam viya hutvā khāyati. Imāya hi paṭiññāya tāsam paṭiññānam viśesata na dissati ti. Ayaṃ paṇ' ettha sannitṭhānattho¹¹ paṭissavadukkaṭāpatti nama Sāvattthiyam Pasenadi-Kosalaraññā¹² imasmim vihare vassam upagacchāmi¹³ ti āyācīte sādhu ti paṭijānitvā lābhabahulatam paṭicca antarāmagge aññasim vihare vassam upagantvā paṭissavavisam vādanapaccayā Upanandam¹⁴ nāma bhikkhum ārabha paññattā Samantapāsādikāyaṇi ca nāma Vinayaṭṭhakathāya vassūpanāyikakhandhakavannanāyam paṭissave ca āpatti dukkaṭassā ti ettha na kevalam imaṃ temāsam idha vassam vasathā¹⁵ ti vuttassa etass' eva āpatti imaṃ temāsam gaṇhatha ubho pi mayam idha vassam vasissāma¹⁶ ekato uddissāpessāma ti evam ādinā

¹ Min: ādiyati. ² S. hoti. ³ B. kuntha°

⁴ A. gabbhāvātanam. ⁵ A. B. D. ācariyena.

⁶ A. kathā eva. ⁷ A. kathā yeva.

⁸ A. sannitṭhānatto. ⁹ A. B. rañño.

¹⁰ A. B. °gacchāmi ti. ¹¹ A. Upanandham.

¹² B. vassathā. ¹³ A. vassim vasissāmi.

pi tassa tassa paṭissave dukkaṭam tañ ca kho paṭhamam suddhacittassa visamvādanapaccayā paṭhamam pi suddhacittassa pana paṭissave pācittiyan ti vuttam.

Icevāṃ bhikkhūnaṃ aññamaññaṃ dāyakehi ca saddhiṃ paṭijānitvā visamvādanapaccayā aññesaṃ attahitabhede¹ yeva dukkaṭāpatti vuttā. Na attano icchāvasena sayam eva ahaṃ bhuñjissāmi sayissāmi ti evaṃ ādinā vatvā² yathā vuttānurūpaṃ akatvā visamvādenti. Sace pana bhikkhu sāmaṇeraṇaṃ paṭhamam eva āma bhante ti ādinā paṭiññaṃ katvā pacchā kenacid eva karaṇiyena taṃ taṃ āpattim āpajjanto saha paṭissavavisaṃvādena³ dukkaṭāpattiyā āpajjeyya evaṃ sati tattha tattha sikkhāpadesu dve dve āpattiyo paññapeyya na ca evaṃ pi paññattā ten' eva paṭissavadukkaṭāpatti nāma paresaṃ santike passam matim gahetvā paṭijānitvā visamvādanatṭhāne yeva paññattā ti datṭhabbā.

Idāni rājā sāsanassa suddhiṃ icchanto iminā upāyena bhikkhusāmaṇeraṇaṃ sīlaṃ saṃvarāpento paccakkhasamparāyikabhayaṃ anupekkhitvā saṃvaram āpajjeyyun⁴ ti cintetvā buddhassa sammukhe paṭiññaṃ kārāpitattā na koci doso dissati. Bhikkhusāmaṇeraṇaṃ pi bhiyyosomattāya sīlaṃ saṃvasitvā sīlaparisuddhi bhaveyyā ti.

Atha rājā sabbesaṃ bhikkhusāmaṇeraṇaṃ⁵ buddhassa sammukhe paṭiññaṃ kārāpetvā sīlaṃ rakkhāpesi ti.

Icevāṃ imassa rañño kāle pubbe alajjino pi samānā bhayaṃ anupekkhitvā yebhuyyena lajjino va bhavanti ti.

Buddhassa bhagavato parinibbānato tisatādhikānaṃ vassasahassānaṃ upari navutime saṃvacchare bahi nadittire gāmasimato paṭṭhāya yāva anto⁶ udakukkhepā tāva kammaṃ karontānaṃ bhikkhūnaṃ sukhena gamanattāya Gahaṭṭhāgāmasimāya udakukkhepasīmaṃ sambandhitvā setuṃ akāmsu.

Atha tattha Nāṇalamkārasumanamahādhammarājaguru-gaṇācariyaṇāmakō thero upasampadādivinayakammāni katipayavassesu akāsi.

¹ A. B. D. attahita^o ² A. vuttā. ³ S. B. A. vadanā.

⁴ A. āpajjeyyan. ⁵ All MSS. sāmaṇere. ⁶ A. ante.

Dhīrānandathero pana tattha saṃkaradoso hoti ti kam-
maṃ kātum na icchati. Tato paṭṭhāya ye ye Nāṇālaṃkāra-
sumanamahādhammarājaguruganācariyassa matim ruccanti
te te tassa pakkhikā bhavanti. Ye ye pana Dhīrānanda-
therassa matim ruccanti te te tassa pakkhikā bhavanti.
Evaṃ Laṅkādiṇi Amarapurāṇikāyikā bhikkhū dvedhā
bhinditvā tiṭṭhanti.

Atha Dhīrānandapakkhe bhikkhū tappakkhikassa¹ Si-
lakkhandhatherassa sisse Dhammakhandha-Vanaratana-
bhikkhū ambakaṃ Jambudīpe Ratanapunnānagaram pese-
sum saṃgharājamahātherassa santike ovādassa paṭiggā-
haṇaṭṭhāya. Te ca kaliyuge aṭṭharasādhike dvivassasate
sahassee ca sampatte kattikamāsassa jūṇhapakkha-aṭṭha-
miyaṃ Siṃhaladīpato nikkhamitvā āgacchantā ekūnavīsādhike
dvivassasate sahassee ca sampatte Phaggunamāsassa jūṇha-
pakkhasattamiyaṃ Ratanapunnānagaram sampattā.

Atha dhammarājā² saṃgharājassa ārāme catubhūmikaṃ
vihāraṃ kārapetvā tattha³ te vasāpesi catūhi paccayehi
ca saṅghaṃ akāsi. Saṃgharājā ca tesam dvinnāṃ
pakkhikānaṃ vacanaṃ sutvā bahūhi gandhehi saṃsanditvā
vivādaṃ vinicchindi. Īdise⁴ thāne saṃkaradosassa atthi-
bhāvaṃ pakāsetvā sandesapaṇṇaṃ pi tesam adāsi.

Mahādhammarājā ca tesam puna sikkhaṃ saṃgharājassa
santike gaṇhāpetvā piṭakattayaipotthakādini anekāni dā-
tabbavatthūni datvā taṃsiṃ yeva saṃvacchare paṭhamāṃ
āsāḷhimāsassa kālapakkhadāsamiyaṃ nāvāya te pesesi.

. Tato pacchā ca Nāṇālaṃkārasumanamahādhammarāja-
guruganācariyapakkhe bhikkhū pi tappakkhikassa⁵ Paṇḍi-
molitherassa sisse Vimalajoti-Dhammanandabhikkhū pese-
sum saddhiṃ Ariyālaṃkārena nāma sāmaṇerena catūhi
ca upāsakehi. Te ca kaliyuge vīsādhike dvisate sahassee
ca sampatte kattikamāsassa jūṇhapakkhapañcamiyaṃ sam-
pattā⁶.

¹ A. B. tappakkhikassa. ² B. rājā. ³ A. B. omiṭ.

⁴ B. D. Tādise.

⁵ B. tappakkhikassa.

⁶ A. kattikamāse ānāyāsena sampattā.

Tadā pi saṃgharājassa ārāme yeva ekavihāraṃ kārāpetvā te vasāpesi. Catūhi paccayehi ca saṅgahaṃ akāsi. Saṃgharājā pi puna vinicchayaṃ adāsi yathāvuttanayena. Dhammarājā tesam pi bhikkhūnaṃ saṃgharājassa santike puna sikkhaṃ gaṇhāpetvā sāmaṇeraṃ ca upasampādetvā catūhi paccayehi saṅgahaṃ katvā paṇiṇi.

Tato pacchā ca kaliyuge dvāvisādhike¹ dvivassasate sahasse ca sampatte māghamāsassa kālāpakkha-ekādasamiyaṃ Sihaḷadipato yeva dve bhikkhū tayo sāmaṇerū cattāro upāsakā sarajatasuvannakaraṇḍakam² sarajatasuvannacetiyadhātum³ hatthidantamayam buddharūpaṃ mahābodhipattāni mahābodhītaṃ mahābodhipatitṭhānabhūmiṃ Sihaḷadakkhiṇasākhābodhipattāni dutiyasattābhāya⁴ animisaṭṭhānabhūmiṃ ca dhammapannākārattāya gahetvā Ratanapunnam nāma mahārājattṭhānīnagaraṃ sampattā tesam pi dhammarājā catūhi paccayehi saṅgahaṃ katvā saṃgharaṇṇo ārāme vasāpesi bhikkhūnaṃ ca puna sikkhaṃ gaṇhāpesi sāmaṇeraṇaṃ upasampadakkammam gahaṭṭhānaṃ ca pubbajjakammam gaṇhāpesi.

Icevaṃ Marammaratṭhe bhagavato parinibbānato paṭṭhāya yāvajjatanā⁵ sūsanassa theraparamparāvasena patitṭhānatā veditabbā. Icevaṃ Marammamāṇḍale Arimaddanapure Arahantattheragaṇo Uttarājīvathera-Chapadatheragaṇo Sīvalitheragaṇo Ānandatheragaṇo Tāmalindatheragaṇo ti pañca gaṇā ahesuṃ.

Idāni Arimaddananagare pañcagaṇato paṭṭhāya Vijayapura-Jeyyapura-Ratanapuresu theraparamparāvasena sāsānassa anukkamena āgatabhāvaṃ dassayissāmi. Sirikhettanagare hi Co-ra-nū-no-nā⁶ nāma rājā Parakkamavamsikassa⁷ Sāradaṣṣitheraṣṣa antevāsikam Saddhammatṭhititheram attano ūcariyaṃ katvā pūjesi.

Kaliyugassa ca catuvassādhika-aṭṭhasatakāle Sirikhettanagarato āgantvā so Ratanapure rajjaṃ kāresi. Atha

¹ B. bāvisādhike. ² A. B. °kaṇḍakam.

³ A. surajata° A. °cetiyaṃ dātum.

⁴ A. °sattābhāya Min: sattāha° ⁵ A. yāvajjatanāya.

⁶ A. Co yā-na-noṇ-gārāma rājā S. °nom-gā.

⁷ B. visikassa.

attano puttam Anekibham¹ nāma rājakumāraṃ mahārāja-
nāmena Sirikhattanagaraṃ bhuñjāpesi.

Dakkhiṇadisābhāge Kū-tvā-ñkā-ta-ru-pā-mo-nagaraṃ²
pacchimadisābhāge Phih-kho-ñā-nāmatthānam³ uttaradisā-
bhāge Malvanānagaraṃ puratthimadisābhāge Kuḥ-kho-ñā-
nāmatthānam etthantare nisinnānam gihinam⁴ mama put-
tassu ānā pavattatu bhikkhūnam mamā⁵ ariya-Saddhamma-
tthititherassa ānā pavattatū ti niyyādesi.

Tassa ca Saddhammatthititherassa Ariyavaṃsathero
Mahāsāmitthero ti dve sissā ahesuṃ. Tesu Mahāsāmitthero
pubbe vuttanayena sāsanaṃvaṃsaṃ ānessāmi ti Sihalaḍḍipam
gantvā Sihalaḍḍipato saddhiṃ pañca bhikkhūhi Saddhamma-
cārim nāma theram ānetvā abhinavasikkham gāṇhitvā
Sirikhattanagare Sihalaḍḍipavaṃsikaṃ sāsanaṃ vadḍhapetvā
nisīdi. Tassa Mahāsāmittherassa sisso Atulavaṃso nāma
thero catūsu disāsu āhiṇḍitvā pariyattim uggaṇhitvā Siri-
khattanagare yeva Tambūlabhuñjamātikāsaṃpe⁶ sāsanaṃ
paggaṇhitvā nisīdi. Tassa Atulavaṃsatherassa sisso Ra-
tanaraṃsī nāma thero pariyattivesārajjam patvā Sirikhetta-
nagare yeva sāsanaṃ paggaṇhitvā nisīdi.

Tassa ca Ratanavaṃsitherassa sisso Sativadhammarājassa
ācariyo Abhisāṅketo⁷ nāma thero pariyattivesārajjam patvā
Sirikhattanagare yeva sāsanaṃ paggaṇhitvā nisīdi.

Tassa⁸ pana sisso Munindaghoso nāma thero atthi.
Kaliyuge sattatādhike navasate sampatte Pacchimapakkhā-
dhikarājā⁹ Sirikhattanagaraṃ abhibhavitvā Nandayodhena¹⁰
nāma amaccena saddhiṃ tam Munindaghoṣatheram ānetvā
Ratanapure patiṭṭhāpesi.

So kira Pacchimapakkhādhikarājā evaṃ kathesi: Ahaṃ
Sirikhattanagaraṃ labhitvā ekaṃ yeva bhikkhum ekaṃ
yeva gilum labhāmi ti.

¹ A. Aneham S. Ānobham.

² S. Ku-tvaṃ-ka-ta-ru-pā-mbhe° B. Ku-tvak-ta-rū-para-
mom. ³ A. S. Bhiḥ-kho-nāma°

⁴ A. B. Kuṃ-khom° S. Kuṃ-kho-ña.

⁵ A. Taṇḍulabhuñjamātikā. ⁶ S. B. A. °kheto.

⁷ B. ath' assa.

⁸ A. pakkhādika.

⁹ A. Nandha°

So pana thero sāmaṇeranāmena Munindaghoso nāma; upa-sampannakāle pana mātulabhūtassa therassa nāmena Upāli nāma; raññā dinnanāmena pana Tipiṭakālamkāro nāma; Tiriyaṭṭhānānāmena¹ Tiriyaṭṭhatthero nāma.

So kirā Erāvati-nadī-tīre catubhūmikavihāre paṭhamam nisiditvā pacchā kaliyugassa vassasahassee kāle saṭṭhi-vassāyuko hutvā Tiriyaṭṭhānānāmena nisīdi. Sāmaṇerakāle so Jaluma-siyāmaḥbhayena² Ratanpurāto nikkhamitvā Ketumatīnagaram patvā tattha Tisāsanaḍḍhānānāmena³ sissabhūtassa Dhammarājagurutheraṣṣa santike gandham uggaṇhi.

Pāli-aṭṭhakathā-ṭikāsu aticheckatāya daharakāle yeva ca Vessantarajātakam kabyālamkārena bandhitvā kathanato ativiya pākato ahosi. Tassa pana therassa sisso Uccana-garavāsī Mahā-Tissathero ti Bham-giri-janapade⁴ araṇṇā-vāsam vasitvā pariyattim vācetvā sāsanam paggaṇhi. Tassa pana sisso Repinagāme⁵ gāmaṇāsī Candathero⁶ nāma. Tassa sisso tamgāmaṇāsī Guṇasirīthero nāma. Tassa sisso tam gāmaṇāsī Kalyāṇaḍḍhānānāmena nāma. So pana thero Padumaṇāsī Sahassorodha-Bodhodadhi-gāmesu pariyattim vācetvā nisīdi. Tassa sisso Bodhodadhi-gāmaṇāsīno Indobhāsa-Kalyāṇacakka-Vimalācāratharā Sahassorodha-gāmaṇāsīno Guṇasāra-Candaśāratharā Vantumaḍḍhānānāmena⁷ Varaphasīthero⁸ Kantiṇagare⁹ Jarādhagāmaṇāsī¹⁰ Guṇasirīthero cā ti ime therā Kalyāṇaḍḍhānānāmena¹¹ santike puna sikkham gaḥetvā pariyattim uggaṇhitvā kovidā ahesum.

Tass' eva Kalyāṇaḍḍhānānāmena sisso Bham-giri-janapade¹² Samivaṇagāme nisīno Dhammaḍḍhāro nāma mahā-

¹ A. S. cāsattatṭhāna° B. vāsattṭhāna°

² B. Calumasīyāmaḥbhayena. ³ S. Jamkira A. Bham-kira.

⁴ S. B. A. Remina° ⁵ A. S. Chandatthero.

⁶ A. Min: Baduma° ⁷ B. Jaraphāsi.

⁸ A. D. Kannānagare B. Kinnī°

⁹ S. B. A. Jararāja°

¹⁰ A. Bham-kira°

thero¹ mahallakakāle Padumanagare Kusumamūlagāme nisīditvā gandham vācetvā sūsanam paggaṇhi.

Tesu² Guṇasirīthero Amarapuramāpakassa rañño kāle Guṇābhilaṃkārasaddhammamahādhammarājādhirājagurū ti nāmalañchaṃ gaṇhitvā Jeyyabhūmivāsakittivihāre paṭi-vasi.

Tassa pana therassa sisso Nāpābhivamsadhammasenā-pati mahādhammarājādhirājaguru nāma mahāthero tass' eva rañño kāle saṃgharājā ahosi. So pana thero Sihala-dipe Amarapuraniḱāyikānam pabhavo. Guṇābhilaṃkāra-saddhammamahādhammarājādhirājagurutheras³ eva sisso Tipiṭakālaṃkaramahādhammarājaguru nāma thero, tassa sisso Suriyavamsābhisiripavarālaṃkāradhammasenāpatima-hādhammarājādhirājaguru nama thero Amarapuradutiya-māpakassa rañño kāle saṃgharājā ahosi. Tassa pana sisso Nēyyadhammābhivamsamunivaraññanakittisiripavarā-laṃkāradhammasenāpatimahādhammarājādhirājaguru mahā-thero dutiyam Amarapuramāpakassa Ratanapunnāmāpa-kassa ca rañño kalesu saṃgharājā ahosi. So pana Nānā-bhivamsadhammasenāpatimahādhammarājādhirājaguruthera-ssa saṃgharañño sisso Sāravamsitherassa⁴ sisso pi ahosi.

Ayam Sihala-dipato sabbapacchimāgatehi⁴ Saddhamma-cāri-Mahāsāmītherehi yāva amhākam ācariyatheraparam-parā dassanakathā.

Ayam pi aparā theraparamparā veditabbū. Chapada-theravamsiko Saddhammakitti nāma thero Jeyyapuram āgantvā Catudīpabhūmiṭṭhāne nisīditvā Maha-Ariyavamsa-therassa santike pariyattin uggaṇhitvā tato pacchā Jeta-vanavihāram saṃkamitvā tattha nisīditvā pariyattin vācetvā sūsanam paggaṇhu.

Tassa Saddhammakittitherassa sisso Tisāsanaadhajo nāma, tassa sisso Dhammarājaguru nāma, tassa sisso Munindaghoso nāma, tassa sisso Mahā-Tisso nāma, tassa sisso Candapañño nāma, tassa sisso Guṇasirī nāma, tassa sisso Nānadhajo

¹ Min: Dhammadharo nāma thero A. B. dhammadharo Mahānāma mahāthero.

² A. Gatasu. ³ B. D. sārāphasi. ⁴ A. āgate ti.

nāma tassa sisso Dhammadhajo¹ nāma tassa sisso Indo-
bhāso nāma; tato paṭṭhāya Kalyāṇacakka-Vimalācāra-
Guṇasāra-Candasāra-Varaphasi-Guṇasiri-Ñāṇābhivaṃsa-
Ñeyyadhammābhivaṃsatherānaṃ vasena sāsanaṃvaṃso vedī-
tabbo ti.

Ayaṃ patta-Laṅkassa Chapadatherassa sissabhūtā
Saddhammakittittherato paṭṭhāya theraparamparādassana-
kathā².

Idaṃ Ratanapuppanagare sāsanaṃsa patiṭṭhānaṃ³.

Evam Aparantaśaṅkhātena⁴ ekadesena sakalam pi Ma-
rammaratṭhaṃ gahetvā Sāsanaṃvaṃso dassetabbo. Bhagavā
pi hi Aparantaratṭhe Candānavihāre vasitvā Tambadipa-
ratṭhe taṃ taṃ desaṃ⁵ pi iddhiyā caritvā sattānaṃ
dhammaṃ desesi yevā ti.

Iti Sāsanaṃvase Aparantaratṭhasāsanaṃvaṃsakathāmaggo
nāma chaṭṭho paricchedo.

Idāni yathāvuttamātikāvasena Kasmīra-Gandhāra-
ratṭhasāsanaṃvaṃsakathāmaggaṃ vattum okāso anuppatto;
tasmā taṃ vakkhāmi.

Tatīyasamgītāvasāne hi Mahā-Moggaliputta-Tissathero
Majjhantikatheram Kasmīra-Gandhāraratṭhaṃ pesesi: Tvam
etaṃ ratṭhaṃ gantvā ettha sāsanaṃ patiṭṭhāpeli ti. Ettha
ca Kasmīra-Gandhāraratṭhaṃ nāma Cīnaratṭhe samīpe
tiṭṭhati; ten' eva hi adhuna Kasmīra-Gandhāraratṭhavāsino
Cīnaratṭhavāsino ca manussā. Aravālassa nāma nāgarā-
jassa uppajjanakālatō paṭṭhāya yāvajjatanā nāgarūpaṃ
katvā mānenti, pūjenti, sakkaronti, vatthabhājanādīsu⁶ pi
nāgarūpaṃ eva te yebhuyyena karonti ti.

So ca Majjhantikathero pi catūhi bhikkhūhi saddhim
attapañcamo hutvā Pāṭaliputtato vchāsaṃ abbhuggantvā
Himavati Aravāladahassa upari otari. Tena kho pana
samayena Kasmīra-Gandhāraratṭhe sassapākasamaye Ara-
vālo nāma nāgarājā Aravāladahe nisīditvā karakavassaṃ

¹ S. D. Dhammadharo A. S. °varo.

² R. °paramparadassanakathā S. A. °paramparānaṃ.

³ Min: omits. ⁴ Min: Aparantaratṭhasaṅkhātena.

⁵ D. disaṃ. ⁶ S. A. vata° B. vatta°

nāma vassāpetvā sassam harāpetvā mahāsamuddam pāpesi. Thero ca Aravāladahassa upari otarivā Aravāladahapitthiyam caṅkamati pi tiṭṭhati pi nisidati pi seyyam pi kappeti. Nāgamānavakū tam disvā Aravālassa nāgarājassā ārocesum: Mahārāja eko chinnabhinnapaṭadharo bhaṇḍukāsāvavasano amhākam udakam dūseti ti. Tada pama thero attānam yeva¹ nāgānam dassesi. Nāgarājā tāvad eva kodhābhībhūto nikkhamitvā theram disvā pakkham asahamāno² antalikkhe anekāni bhimsanakāni nimmini. Tato tato bhusā vātā vāyanti, rukkhā bhijjanti, pabbatakūṭā patanti, meghā gajjanti³, vijjullatā⁴ niccharanti, asaniyo phalanti, bhinnam viya gaganam udakam paggharati, bhayānakarūpā nāgakumārā sannipatanti, sayam pi dhūmayati, pajjalati, paharaṇavutthiyo vissajjeti. Ko ayam muṇḍako chinnabhinnapaṭadharo ti ādi pharusavacanehi theram santajjeti. Etha, gaṇhatha, hanatha⁵; niddhamatha⁶ imam samanam ti nāgabalam ānāpesi.

Thero sabbam tam bhimsanakam attano iddhibalena paṭibāhitvā nāgarājānaṃ āha:

Sadevako pi ca loko āgantvā tāsayeyya⁶ mam
Na me paṭibalo assa janetum bhayabheravam.

Sace pi tvaṃ mahim sabbam sasamuddam sapabbatam
Ukkhipitvā mahānāga khippeyyāsi⁷ mam upari.

Neva me sakkuneyyāsi janetum bhayabheravam
Aññadatthu tav'ev'assa vighāto uragādhipā⁸ ti.

Evam vutte nāgarājā vihatānubhāvo nipphalavāyāmo⁹
dukkhī dummano ahosi.

Tam thero tam khaṇanurūpāya dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā tisu

¹ A. l'eva. ² A. asmāmāno S. asamāmāno.

³ S. D. gacchanti. ⁴ A. B. vijjutālā.

⁵ A. mānasa. ⁶ A. B. naseyya. ⁷ A. kippeyyāsi.

⁸ A. B. uragādhipā cf. Hist. Int. Samantapās. (Ed. Oldenburg) Vinaya P. vol. III. p. 315.

⁹ D. B. nibbala^o

saranesu pañcasu sīlesu patitṭhāpesi. Saddhim caturāsitiyā nāgasahasseehi aññehi bahū Himavantavāsino yakkhā ca gandhabbā ca kumbhandā ca therassa dhammakatham sutvā saranesu ca sīlesu ca patitṭhalimsu. Pañcako pi yakkho saddhim bhariyāya yakkhiniyā pañcahi ca puttasatehi paṭhame¹ phale patitṭhito. Ath' āyasmā Majjhantikathero sabbe nāgayakkharakkhase āmantetvā evam āha:

Mā 'dāni kodham janayittha ito uddham tayā pure
Sāsaghātāñ ca mā kattha, sukhakāmā² hi pāṇino
Karotha mettam sattesu vaṣantu manujā sukhan ti.

Te sabbe pi sādhu bhante ti therassa vacanam paṭi-
sunivā yathānusiṭṭham paṭipajjimsu. Tam divasam eva
nāgarājassa pūjāsamayo ahosi³. Atha nāgarājā attano
ratanamayam pallankam āharāpetvā therassa paññāpesi.
Nisīdi thero pallanke nāgarājā pi theram vijayamāno⁴
saumpe atṭhāsi. Tasmim khane Kasmīra-Gandhāraratṭha-
vāsino āgantva theram disvā: Amhakam nāgarājato pi thero
mahiddhikataro ti theram eva vanditvā nisinnā, thero
tesam Āsivisopamasuttam kathesi. Suttapariyosāne asīti-
yā pānasuhassānam dhammābhisamayo ahosi kulāsata-
hassañ ca pabbajitato pabhuti ca Kasmīra-Gandhārā
yāvajjatanā kāsāvapajjotā isivātaparivātā⁵ eva.

Gantvā Kasmīra-Gandhāraṃ isi Majjhantiko tadā
Duṭṭham⁶ nagam pasādetvā mocesi bandhanā bahū ti.

Adhunā pana Kasmīra-Gandhārasāsanaṃ attham ga-
tassa viya suriyassa obhāso na paññāyati. Tasmā tattha
sāsanaṃ patitṭhāne vitthārena vattabbakiccam natthi ti.
Iti Sāsanaṃ Kasmīra-Gandhārasāsanaṃ sakathā-
maggo nāma sattamo paricchedo.

Idāni yathāvuttamātikāvasena Mahimsakarattṭhasāsa-
naṃ sakathāmaggam vattum⁶ okāso anuppatto. Tasmā
tam vakkhāmi.

¹ A. sasāghātāñ ca mākatṭham^o ² B. D. hoti.

³ A. vijayamāne. ⁴ A. B. paṭi^o ⁵ B. Ratṭham.

⁶ A. vatthun.

Tatīyasamgītāvasāne hi Mahā-Moggaliputta-Tissathero Mahā-Revatatheraṃ Mahimsakamaṇḍalaṃ pesesi: Tvaṃ etaṃ raṭṭhaṃ gantvā ettha sāsanaṃ patitṭhāpehi ti.

So ca attapañcamaṃ hutvā Mahimsakamaṇḍalaṃ agamāsi. Paccantimesu janapadesu pañcavaggo gaṇo alaṃ upāsamaḥ padakanamāyā ti maññamāno therō Mahimsakamaṇḍalaṃ gantvā Devadūtasuttaṃ kathesi.

Suttapariyosāne cattāḷisapañnasahassāni dhammacakkhuṃ patilabhiṃsu. Cattāḷisaṃ yeva pañnasahassāni pabbajjimsu.

Gantvāna raṭṭhaṃ Mahimsaṃ mahāthero¹ mahiddhiko Codetvā devadūte hi mocesi bandhanaṃ bahu ti.

Adhunā pana tattha sāsanaṃ abbhehi viya paṭicchanaṃ suriyassa obhāso dubbalo hutvā paññāyati².

Iti Sāsanaṃ Mahimsakaraṭṭhasāsanaṃ sakathāmaggaṃ nāma aṭṭhaṃ paricchedo.

Ito param Mahāraṭṭhasāsanaṃ sakathāmaggaṃ katha-yissāmi yathāvuttamātikāvasena.

Tatīyasamgītāvasāne hi Mahā-Moggaliputto-Tissathero Mahā-Dhammarakkhitatheraṃ Mahāraṭṭhaṃ pesesi: Tvaṃ etaṃ raṭṭhaṃ gantvā ettha sāsanaṃ patitṭhāpehi ti.

Mahā-Dhammarakkhitathero ca attapañcamaṃ³ hutvā Mahāraṭṭhaṃ gantvā Mahā-Nārada-Kassapa-jātakakathaya Mahāraṭṭhake pasādetvā caturāsitipañnasahassāni magga-phalesu patitṭhāpesi. Terasasahassāni pabbajjimsu. Evaṃ so tattha sāsanaṃ patitṭhāpesi.

Mahāraṭṭhaṃ isi gantvā so Mahādhammarakkhito Jātaṃ kathayitvāna pasādesi mahajanaṃ ti.

Tattha kira manussaṃ pubbe aggihutaḍḍhimicchakammaṃ yebhuyyena akāṃsu. Ten' eva therō Mahā-Nārada-Kassapa-jātakakathaṃ desesi. Tato paṭṭhāya tattha manussaṃ jātakakathaṃ yebhuyyena sotum ativiya icchanti. Bhikkhū ca yebhuyyena gahaṭṭhānaṃ jātakakathaṃ yeva desenti.

¹ A. Mahā-Revo.

² A. paññāpeti.

³ A. adda va.

Vissato pana Vessāntarajātakakathaṃ te manussā bahūhi databbavatthūhi pūjetvā sunanti.

Taṇ ca Mahāraṭṭhaṃ nāma Siyāmaratṭhasamipe tṭhitaṃ ten' eva Siyāmaratṭhavāsino bhikkhū ca gahaṭṭhā ca yebhūyena sotum icchanti ti. Mahā-Dhammarakkhitathero pi Mahāraṭṭhavāsihi saddhim sakala-Siyāmaratṭhavāsinam dhāmmaṃ desesi, amatarasaṃ pāyesi, yathā Yonaka-Dhammarakkhitathero Aparantaratṭhaṃ gantvā sakala-Marammaratṭhavāsiṇaṃ ti.

Yaṃ pana Yonakarattṭhasāsanavamsakathāyaṃ vuttaṃ tam pi sabbaṃ etthā pi datṭhabbaṃ yeva tehi tassa ekasadisattena tṭhitattā ti. Tathā hi Nāgasenathero pi Yonakarattṭhe vasitvā Siyāmaratṭhādīsu pi sāsanaṃ patitṭhāpesi. Yonakarattṭhavāsino Mahā-Dhammagambhīrathera-Mahā-Meḍhamkaratherā ca saddhim bahūhi bhikkhūhi Sihaḷadīpaṃ gantvā tato puna gantvā Siyāmarattṭhe Sokkatayaṃ nagaraṃ patvā tattha nisīditvā sāsanaṃ paggaṇhitvā pacchā Lakunnaṇagare nisīditvā sāsanaṃ paggaṇhi. Evaṃ Yonakarattṭhe sāsanaṃ tṭhitaṃ Siyāmādīsu pi tṭhitaṃ yevā ti datṭhabbaṃ.

Buddhassa bhagavato parinibbānato dvisatādhikānaṃ dvinnāṃ vassasahassānaṃ upari navutime vasse Sihaḷadīpe rajjaṃ pattassa Kittisirirājasīhamahārājassa abhisekato tatiye vasse ten' eva Kittisirirājasīhamahārāṇṇā palitapannākārasāsanaṃ¹ āgama Sarāmādhīpatidhammikamahārājādhīrajen' āpatteti² Laṅkādīpaṃ āgātehi Upālitttherādīhi patitṭhāpito vamsa Upalivamsa ti pākato.

So ca duvidho Pubbārāmaṇivihāravāsi-Abhayagirivihāravāsivaseṇā ti. Evaṃ Mahānagara-Yonaka-Siyāmarattṭhesu sāsanaṃ thiraṃ³ hutvā tittṭhati ti veditabbaṃ ti.

Iti Sāsanaṇavampse Mahāraṭṭhasāsanavamsakathāmaggo nāma navamo paricchedo.

Tato paraṃ pavakkhāmi Cīnarattṭhasāsanavamsakathāmaggaṃ yathāṭṭhapitamātikāvasena.

¹ A. patita° ² Sarāmamiyati°

³ S. A. timu B. tithim D. tiyaṃ.

Tatīyasamgītāvasāne hi Mahā-Moggaliputta-Tissatthero Majjhimatheraṃ Cīnaratṭhaṃ pesesi: Tvam etaṃ ratṭhaṃ gantvā ettha sāsanaṃ patitṭhāpehi ti.

Majjhimathero ca Kassapagottatherena Alakadevathe-
rena¹ Duddabhiyatherena² Mahā-Revatatherena ca saddhiṃ
Himavantapadese pañca Cīnaratṭhaṃ gantvā. Dhamma-
cakkapavattanasuttantakathāya taṃ desaṃ³ pasādetvā
asitipāṇakoṭiyo maggaphalaratanāni paṭilābhesi. Pañca
pi ca te therā pañca ratṭhāni pasādesuṃ. Ekam ekassa
santike saḥassamattā pabbajjimsu. Evaṃ te tattha sāsa-
naṃ patitṭhāpesuṃ.

Gantvāna Majjhimathero Himavantaṃ pasādeyi
Yakkhasenaṃ pasāsento Dhammacakkapavattanaṃ ti.

Tattha kira manussā yebhuyyena Candiparamissarānaṃ⁴
yakkhānaṃ pūjaṃ karonti. Ten' eva te pañca therā tesam
yakkhasenaṃ pakāsayitvā dhammaṃ desesuṃ. Kasmira-
Gandhāraratṭhaṃ pana kadāci kadāci Cīnaratṭhindassa
vijitaṃ hoti, kadāci kadāci pana viṣuṃ hoti; tadā pana
viṣuṃ yeva ahoṣi ti datṭhabbaṃ.

Cīnaratṭhe pana bhagavato sāsanaṃ dubbalam yeva
hutvā atṭhāsi, na thiraṃ⁵ hutvā. Ten' eva idāni tattha
katthaci yeva sāsanaṃ chāyāpattam⁶ va paññāyati vātu-
vegena vikiṇṇa-abbhaṃ viya tiṭṭhati ti.

Iti Sāsanaṃse Cīnaratṭhasāsanaṃsakathāmaggo nā-
ma dasamo paricchedo.

Evaṃ sabbena sabbam Sāsanaṃsakathāmaggo niṭṭhito.
Ettavata ca:

Lankāgatena santena Citrañāṇena⁷ bhikkhunā
Saraṇamkaraṇāmena Saddhammatṭhūtikāminā

Dūrato yeva dipamhā Sumaṅgalena jotinā
Visuddhasilinā c'eva dīpantaratṭhabhikkhunā

¹ B. Ālaka° S. Alanka°

² B. Khudda° D. Duddasiya. ³ B. desesi.

⁴ B. S. D. Canda° ⁵ A. tiram. ⁶ B. D. °mattam,

⁷ A. Mitra°

Aññehi cābhiyācito Paññasāmī ti nāmako
 Akāsim¹ suṭṭhukam gandham Sāsanavamsapadīpikam
 Dvise ca sahasse ca tevisādhike gate
 Puññāyam migasirassa niṭṭham gatā va sabbaso²
 Koci etth'eva doso ca paññāyati³ sucittakā
 Tam khamantu ca sudhirā gaṇhantu yuttikam have ti⁴.

D. *adds* Sāsanavamsappadīpikam niṭṭhitam.
 Akkharā ekaṃ ekañ ca buddharūpam samam siyā.
 Tasmā hi paṇḍito poso likheyya piṭakattayaṃ.
 Sāsanavamsappadīpikā.

¹ B. S. akāsi. ² A. Niṭṭham gayā va sabbato.
³ A. ca maññāyati B. ce. ⁴ B. A. bhavati ti.

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CORRIGENDA.

- On p. 10 for Yonakarakkhitatheraṃ read Rakkhita° and for Dhammarakkhitatheraṃ read Yonakadhamma°*
- On p. 17 (end) sentence runs on rājā Asokarañña &c.*
- On p. 24 for ubhato Vibhaṅga° read Ubhatovibhaṅga°*
- On p. 24 and 171 for Anottatadahato read Anotatta°*
- On p. 26 for Udumbaragirivāsi read °vāsi.*
- On p. 38 for saraṇe read saraṇesu.*
- On p. 43 for ra °jā read rāja.*
- On p. 56 read Sammutinamake in Text and Samati° in note.*
- On p. 62 for Saddhammapurindo read Sudhamma°*
- On p. 64 for Yammodakaṃ read Yamunodakaṃ.*
- On p. 94 for Cagamo read Cagame.*
- On p. 132 (l. 16) sentence to be divided iti vuccati. Uparañño &c.*
- On p. 162 for Kantiṇagare in text read Kanni°*

